

## PRESIDENT VINDICATES HIS POWERS

Eleven weeks ago this Review published an article, "Presidential leadership vs. Senate hegemony" (3/13), which portrayed the McCarthy-Stevens set-to in the framework of the periodic drives of the Senate to invade the constitutional prerogatives of the Executive branch of the Federal Government. The recessing for a week, beginning May 19, of the hearings of the Government Operations subcommittee finally focused national attention on what we have all along considered to be the underlying issue.

The occasion for the recess was the refusal, beginning May 12 and based on instructions, of Army Counselor Adams to testify further about a conference of Administration officials on January 21, at which the question was discussed of making an issue of Schine and secret data. White House chief of staff Sherman Adams and Henry Cabot Lodge Jr., U. S. Ambassador to the UN, participated. By Friday, May 14, Democratic as well as Republican members of the subcommittee were demanding to know who made the decision. By closing ranks, the Senators removed all doubt about the row's being of the traditional Senatorial-vs.-Executive-prerogatives type. (On May 19 Mr. Stevens said the Army had acted on its own.)

This Review cannot conceal its amazement that U. S. Senators should have made such a demand, or thought for a moment (if they did) that it would be acquiesced in by any self-respecting President.

On May 17, President Eisenhower published his letter to Secretary of Defense Wilson ordering "employees of your department . . . not to testify" regarding any "conversations or communications or any documents or reproductions" which fell under the heading of "advising with each other on official matters."

The same day the Administration released Attorney General Brownell's comprehensive memorandum to the President (published in full in the N. Y. Times for May 18) citing precedents set by a dozen former Chief Executives for withholding information from Congress and its committees whenever its communication would, in the judgment of the Executive, be "against the public interest." The Presidents cited included Washington, Jefferson, Jackson, Cleveland, both Roosevelts, Coolidge, Hoover and Truman. The precedents included fifteen since 1940. The Senators could hardly plead ignorance.

Folding up the hearings for a week on the flimsy pretext that, by doing what Presidents have repeatedly done ever since 1792, Mr. Eisenhower had let down an "iron curtain" on information necessary to the hearings, really hits bottom as far as congressional committee conduct is concerned. The recess established the possibility, if not the purpose, of shutting off the hearing entirely. If the subcommittee under Senator Mundt cannot steer a surer course than that, it should never have undertaken to hold hearings. Let's hope the President leaves the problem where it belongs: with the Senators who started hearings they seem unable to manage.

## CURRENT COMMENT

### *Cease-fire, truce or surrender?*

As we go to press it seems uncertain whether the recess in the McCarthy-Army "political trial" will turn out to have been a cease-fire, truce or surrender. Senator McCarthy looks as if he had definitely gained the upper hand. Even his political opponents on the subcommittee have joined forces with him in contending that the hearings cannot develop the truth unless it can equivalently sit in on private, purely intra-Administration conferences. What is obvious is that the subcommittee cannot get the truth until Senator McCarthy testifies. That is a problem the subcommittee, which started the whole thing, should solve for itself. Blaming the Executive for Senatorial ineptitude may fool some people—but not enough of them.

### *Jarka guilty of bribery*

As a companion piece to the DeKoning story, which is recounted on pp. 243-45 of this issue, consider the case of the Jarka Corporation and its president, Frank W. Nolan. As a result of hearings on waterfront corruption conducted last year by the N. Y. State Crime Commission, the public learned that Jarka, one of the world's largest stevedoring companies, had paid thousands of dollars to shipping concerns and their officials, as well as to leaders of the crime-infested International Longshoremen's Association. In due time the State indicted Jarka and its president for making payments to various companies to increase its business. This sort of commercial bribery is a violation of Section 439 of the N. Y. State Penal Law, which has been on the books since 1905. On April 6, both Mr. Nolan and the corporation pleaded guilty to four counts of an indictment charging them with payments of \$41,823 "with intent to influence" business dealings. Jarka was liable to a maximum penalty of a \$2,000 fine, Mr. Nolan to a similar fine and four years in prison. Three weeks later, on April 26, a three-man bench, after hearing a plea for leniency by the defense attorney, fined the company \$2,000 and gave Mr. Nolan a six-month suspended sentence in the workhouse. Mr. Nolan pleaded ignorance of "the legal ban on practices which are commonly accepted as a part of normal business life here and abroad . . ." To what extent, one wonders, will the court's merciful sentence dissuade other businessmen from the apparently widespread practice of commercial bribery?

### President's economic advisers agree

A number of news commentators have over these spring months been asserting that there exists a split among President Eisenhower's economic advisers. This usually takes the form of suggesting that Dr. Gabriel Hauge, personal economic adviser to the President, differs from both Dr. Arthur Burns, chief of the President's Council of Economic Advisers, and Secretary of the Treasury Humphrey. Dr. Hauge is represented as being a sort of one-man "New-Dealing" wing, urging upon the President the view that the economy needs more of a shot in the arm than Messrs. Burns and Humphreys are willing to administer. In particular, it was said, Dr. Hauge asked for public works right now and the exemptions from personal income tax proposed by Senator George. Perhaps because of such rumors, Dr. Hauge has finally put himself on public record. Interviewed May 16 on the NBC-TV "Youth Wants to Know" program, he said (in agreement with Dr. Burns' analysis of the business situation) that the downward trend of business in recent months had been "slowed down to a stop." He foresaw no need for any pump-priming measures beyond the "considerable program" that the President had sent to Congress. In defense of Secretary Humphrey's tax views, he described as "bunk" charges that this program represented "trickle-down" economics. He then quashed the rumor that he believed that purchasing power needed *now* the support it would get from tax exemptions. It was wrong, the N. Y. Times for May 17 reported him as saying, to assume that all aspects of the economy would be stimulated by increasing potential purchasing power. Dr. Hauge's clarifications, though widely unacceptable, will at least help to clear the air of unsettling rumors.

### U. S. economic aid pays off

In mid-May a group of European economists reported to the Organization for European Economic Cooperation that, during the period when U. S. industrial output was slipping, industrial output throughout all of Western Europe was running above figures for a year earlier. This news was as unexpected as it was cheering: Europe had weathered an American economic recession. It was unexpected, because, as the

London *Economist* for April 3 put it, most economists believed that "when America sneezed, the sterling area caught pneumonia." Our mild downturn of 1949, for example, had precipitated an economic crisis in Europe. Why had this not happened again? First, as the *Economist* was quick to point out, the U. S. dip has been neither deep enough nor long enough to put any real strain on international trade. America's ability to buy Europe's exports has not been seriously impaired. Hence European traders haven't had to shade their prices, a course that could have led to a disastrous deflation of world commodity prices. Another factor is Western Europe's decreasing need since 1949 for food purchases abroad. As a result, she doesn't have to earn as many dollars by exporting. Dollar and gold stocks are, in general, higher than in 1949. This provides a cushion for reserves, and bolsters confidence that the respective economies can continue to weather the adverse winds from across the Atlantic. Again (as typified in Britain) our aid has taken a different form since 1949. Then it was in dollar grants, which were often used to pay debts. Now much of our aid goes into the purchase of planes, tanks and munitions. So factories continue to hum, relying on our long-term contracts. Our aid to Europe has paid off.

### Disarmament prospects at London

Ominous, relentless and out of control, the armament race rushes on. On May Day the Russians revealed a heavy jet bomber, comparable to our biggest, the B52, and capable of carrying hydrogen bombs to any target in North America. On May 9, in Geneva, Soviet Foreign Minister Molotov virtually rejected the U. S.-proposed international pool of atomic energy for peaceful purposes by demanding as a precondition an agreement to prohibit nuclear weapons. In an Armed Forces Day address on May 15, Air Force Chief of Staff Gen. Nathan Twining disclosed that the Russians have, besides the new jet bomber, thousands more combat planes than we have. However, he added:

We still have a considerable lead over the Reds in long-range air power as well as in weapons that can be delivered by long-range air power. We can maintain this advantage if we are willing to pay the price in material resources and in the human resource of hard work.

What happens when both sides have all the mass destruction weapons they need, and all the long-range air power they need to deliver them? Against that evil day, the special five-nation subcommittee of the UN Disarmament Commission met in London May 13 for secret negotiations. The United States does not seem to be taking these very seriously. Its chief delegate, Morehouse Patterson, is so little known that he is described in dispatches merely as "a prominent businessman." Editorial comment on both sides of the Atlantic has been almost nil. The Canterbury Convocation of Anglican Bishops did pass a resolution May 11 calling for international control of the H-bomb.

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But no one dares hope that will be achieved in the sessions in Lancaster House.

### ***Liberal arts "second spring" at Yale***

Business executives seem to be showing a renewed interest in hiring men from liberal-arts colleges. *Business Week* for May 15 ran a full-dress article on what Yale, like many U. S. colleges, has been doing to revitalize its liberal studies. Were the liberal arts dying? No, but they had "stopped selling." Somewhere in the 1930's fathers began to tell their sons not to waste time on Latin and Greek, but to take something that would help them later in business. Yale's President A. Whitney Griswold recalls the period as an educational ice age, when a "glacier" of vocational substitutes was grinding the liberal arts off the map of education. Today, it seems, a thaw is setting in. In this second spring of liberal arts at Yale, the college is reverting to the type of education it offered before Harvard's Eliot began preaching his gospel of elective laissez-faire in the 19th century. Today most Yale students follow what is called the Standard Program, which strikes a balance between the old required-course system and elective freedom. About eighty students in freshman and sophomore years are in an experimental program of Directed Studies, where discipline is the keynote, very little choice of courses is allowed and great emphasis is placed on presenting the student with a unified body of knowledge. This takes the form of a two-year required course in philosophy, regarded as the hub of the liberal-arts program. Finally, Yale has set up a group called Scholars of the House (only 12 this year), who are privileged seniors freed from formal classes, who work with a faculty advisor while reading for an oral examination and writing a senior thesis. The Yale faculty are still arguing about how they might further improve their liberal-arts program to achieve more or less traditional purposes.

### ***International student exchange***

This week's Feature "X," by Justine Krug, gives an excellent picture of the dividends in human and democratic values that can come from the program of the International Educational Exchange Service conducted by the U. S. State Department. Friends of the program were dismayed by the action of the House of Representatives early in March cutting \$6 million from the \$15 million asked by the department for operation of the program in fiscal 1955. Vice President Nixon, in an unusual appearance before a Senate Appropriations subcommittee on April 26, stated that he supported the program "even more enthusiastically" since his trip around the world last year. The Vice President's testimony was regarded as having virtually assured restoration of the cut by the Senate. Others who supported the program were Msgr. Frederick G. Hochwalt of NCWC's Education Department and the Catholic Association for International Peace, which issued a statement on it April 2. On May 14 the cut was vigor-

ously protested by spokesmen for the American Friends Service Committee, a Quaker organization . . . Another need of the program is active interest and practical generosity on the part of Catholics. NCWC is trying to find 40 Catholic families "like the McBrides" of the Feature "X," to sponsor forty German boys and girls whom it wishes to bring over this summer. Readers of Miss Krug's article will realize that both parties to such a transaction profit very greatly, indeed, and render an invaluable service to international understanding. Interested families should write to the NCWC German Office, 1312 Massachusetts Ave. N. W., Washington 5, D. C.

### ***Douglas resolution to free Stepinac***

Friends of religious freedom in general and of Cardinal Stepinac in particular should welcome a move recently taken by Sen. Paul H. Douglas. The Illinois legislator has presented to the U. S. Senate a concurrent resolution which would call upon the President to seek the release of the Primate of Yugoslavia from his present house arrest. The President would also be asked, if the resolution passes, to strive for the Cardinal's transfer to another country for medical treatment. Senator Douglas was speaking for all fair-minded Americans when he declared his conviction on this occasion that one can hardly find elsewhere "a worse case of persecution, of torture of the principles of justice, of trumped-up charges, phony witnesses and denial of the minimum of civil rights." This tribute to the just cause of the heroic Archbishop of Zagreb should be read against the background of the general religious situation in Yugoslavia. The Communist regime of Tito is still pursuing its antireligious policies in every domain. The elimination of the Stepinac case would not mean peace for religion in Yugoslavia. Indeed, as early as July, 1951 the Tito Government itself offered the Holy See to release the Cardinal under the condition that he leave Yugoslavia forever. Tito's distinguished victim spurned this offer of "clemency" on the ground it implied an admission of guilt on his part. If the Douglas resolution is approved, it should be implemented in a way that will deny Tito the pretext of saying that, with the Stepinac case closed, all outstanding areas of conflict on the religious front have been cleared up.

### ***Prince Pacelli on American Catholicism***

In the past twelve months European Catholics have been showing increased interest in the Catholic Church in America. This has generated a growing understanding of the special concerns that confront their co-religionists in this country, especially on Church-State matters. Among significant recent articles published in Europe is one in the Milan *Il Diritto Ecclesiastico* for Oct.-Dec., 1953, under the title, "Some considerations on the Catholic Church and Catholics in the United States." The author is Prince Carlo Pacelli. Besides being the nephew of the present Pope, he is one of the leading lay legal consultants to various



organs of the Holy See. In this study he outlines the constitutional situation of religious bodies in the United States, emphasizing that the American system of separation of Church and State does not imply hostility to religion. Under this system, as the author demonstrates with statistics, the Church has grown and prospered. Within the framework of the existing separation Prince Pacelli foresees an era of opportunity for American Catholics to bring their principles and their convictions to bear on all the issues that concern them as Catholics and as citizens. This influence, he is careful to point out in his concluding paragraph, Catholics will know how to exercise "with the means appropriate to democracy in general and to the democratic system of the United States in particular." European Catholics alive to the world's problems may be more alert to our opportunities than we are.

### Spanish Catholics against censorship

Rev. Jesús Iribarren, editor-in-chief of *Ecclesia*—official publication of the Spanish episcopacy and the only magazine in Spain not subject to government censorship—says some sharply critical things in the current issue about Generalissimo Franco's law of April 22, 1938 decreeing press censorship. This law, still enforced, empowers the Government to appoint or dismiss editors and to censor news items. Fr. Iribarren challenges recent official statements that an "oriented" press is the best means to further national interest. The Spanish bishops, who control *Ecclesia*, have insisted that Government attempts to censor the magazine would be regarded as a violation of religious freedom. *Ecclesia's* editor takes issue with censorship as it affects the secular as well as religious press. In Germany, he observes, Roman Catholics are not subject to censorship. They publish 198 magazines with a total circulation of 7.4 million. Besides these they publish many dailies. Replying to the charge that "many things cannot be told to Spaniards because they are not mentally mature," Fr. Iribarren suggests that steps be taken to foster maturity in Spain. "Permanent adolescence," he writes, "is a political absurdity." It is reported that newspaper circles in Madrid regard the *Ecclesia* editorial as "an accurate picture of the humiliating condition of Spanish newspapers and magazines." The Spanish Civil War and its aftermath, which occasioned press censorship, are long past. Relaxation of this press control is overdue.

**CORRECTION:** In last week's editorial on "Peaceful overthrow of the U. S. Presidency," in the sentence "During nearly the entire [constitutional] convention the framers tentatively agreed on having the President elected by the Senate" (p. 211), the last word should, of course, have been "Congress." The framers did fear the power of the Senate. That is why, at the last moment, they transferred to the House the power to choose Presidents in case of ties or failures to win an electoral majority—which they assumed would happen often. ED.

### CATHOLIC PRESS ON PUBLIC ISSUES

Perhaps the most difficult question for Catholic editors to decide is the extent to which they should deal with what are called "temporal issues"—with the accent on *issues*. Unless Catholic periodicals reported and analyzed temporal events of special interest to Catholics there would hardly be any need for such organs. The question is whether they should also deal with public issues, not only those of special interest to Catholics (such as Federal aid to education) but those in which, as citizens and as believers, Catholics ought to share the interest of all alert Americans. Foreign policy, the UN, housing and labor legislation, for example, fall into this second category.

What complicates the role of diocesan weeklies is that they are official organs of the bishops. It is understandable that diocesan editors should hesitate to take vigorous positions on public issues—even where Catholic social teaching should be applied. Any position they take is apt to be regarded as more official than it is meant to be.

At the Catholic Press Association Convention two weeks ago, Rev. Raymond T. Bosler, editor of the *Indiana Catholic and Record*, suggested that Catholic journalists, in writing on public issues, do no more than express a Catholic view, not necessarily the Catholic view. If this were more widely understood, Catholic journalists might feel much more free to apply Catholic moral standards to public affairs, according to their own best judgment. In some areas, of course, it is possible to outline, at least, what the, rather than merely a, Catholic view is.

Cardinal Stritch told the delegates in Chicago:

There is no question but that the Catholic press would be more effective if it engaged a little more in controversy on debatable subjects. Its columns would attract more interest if it were a bit more daring in the discussion of problems of our times which are debatable . . . As long as the Catholic press acts in the light of the teaching of the church . . . we certainly do not even desire an unfortunate uniformity.

The wire services carried a brief report of the CPA business meeting at which the editors tabled a resolution which they feared might be regarded as anti-McCarthy. Even if they wanted to avoid giving that impression, what harm would have come from a little more adequate discussion of the resolution? Instead, it was tabled as soon as perhaps four editors had expressed opposing opinions. One of the delegates objected that without the reference to "excessive predilection for personalities" the resolution was too general and that with it the resolution was too specific. If you rule out both generalities and specificities you haven't much left.

The CPA meeting did approve, without batting an eye, a final resolution which warned against "the temptation to neglect all but military and investigative means" of fighting communism, and called for "positive as well as negative means" to that end. This was based on Pope Pius XI.

R. C. H.



## WASHINGTON FRONT

This report on the epoch-making decision of the Supreme Court in the public-school racial-segregation cases will deal exclusively with its import for Washington itself. This was one of the few cases on record, incidentally, when the direction the decision would take, and even its day and date, were "leaked" to the public, perhaps intentionally. The only surprise was the unanimity of the decision.

The four State cases were decided on the Fourteenth Amendment, under its Equal Protection Doctrine, as the court calls it, capitals and all. Since this amendment does not apply to the District of Columbia, the court alleged in its case the due-process clause of the Fifth Amendment. In reality this application was a "policy," not legal, decision, on the expressed ground that "what is forbidden to the States should not be allowed in the District." This is only the second time that "State doctrine" has governed Federal action in the District; the first was in a real-estate-covenant case three years ago.

The District schools have been rigidly segregated into Division I (white) and Division II (Negro). Even the Board of Education is segregated, with two assistant superintendents, two teachers' lists and two boards of examiners. At the same time, the postwar years have seen a sharp change in population: Negro school children now number 57.2 per cent of the total. Many "white" schools are operating half-empty, while many Negro schools are overcrowded, with two abbreviated daily shifts and a teacher shortage. The reasons for this population shift are the emigration of whites to large housing projects in nearby Maryland and Virginia and an influx of Negroes into the vacuum thus created in District dwellings. Congress has not seen fit to recognize this change by new school-building appropriations.

The court has wisely put off until October, after the new school year will have begun, its decrees on the "how and when" of the integration it has ordered. The biggest change will be in high-school athletics. The nine high schools in Division I never play the five in Division II in football, basketball, baseball, etc. The Negro teams have had to travel to Baltimore, Philadelphia, Newark and New York to fill out schedules. It is now expected that, with integration, whites and Negroes will in a year or two be playing on the same teams, to the advantage of both. The Catholic schools are already integrated, but have had difficulty in scheduling games with city high schools. This anomaly is also expected to disappear.

No difficulty is expected in the change-over. The white population has been quietly conditioned for it by the almost certain outcome of the case.

WILFRID PARSONS

## UNDERSCORINGS

**Summer Occasions:** National Council of Catholic Nurses, 7th biennial convention, Washington, D. C., June 3-6 (NCCN, 1312 Massachusetts Ave., N. W., Washington 5, D. C.) . . . Conference for Catholic Hospital Administrators, Cincinnati, Ohio, June 12-14 (Rev. Thomas M. Shields, S.J., Xavier University, Evanston Station, Cincinnati 7) . . . Theological Institute for Sisters, June 22-Aug. 4, St. Xavier College, 4900 Cottage Grove Ave., Chicago 15, Ill. . . . 6th annual Writers' Conference, University of Notre Dame, Indiana, June 28-July 3 . . . Workshop in Human Relations, University of Detroit, June 28-Aug. 6 (Dr. Tibor Payzs, U. of D., Detroit 21, Mich.).

► Trinity College, Washington, D. C., "the first institution organized specifically as a four-year Catholic college for women," will celebrate on June 2 the golden jubilee of its first graduating class. Trinity is conducted by the Sisters of Notre Dame de Namur.

► A summer tour of Africa, leaving New York July 19 and returning Sept. 5, will be conducted by Rev. Dr. James A. Magner of the Catholic University of America. The party will visit Lisbon, Dakar (French West Africa), Accra (Gold Coast), Leopoldville (Belgian Congo), Capetown and other cities of South Africa, Victoria Falls (N. and S. Rhodesia), Nairobi (Kenya), Cairo, Rome and Paris. The cost will be from \$3,164 to \$3,450. For information write Fr. Magner at Catholic University, Washington 17, D. C.

► The Knights of Columbus issued on May 1 a report on the results during the previous 12 months of the advertisement they ran in many papers explaining points of Catholic doctrine and offering instruction by mail. From the United States, 284,408 inquiries were received and 30,241 persons enrolled for instruction. Inquiries from over 60 foreign countries totaled 5,480 and enrolments 3,443. Bulgaria, Czechoslovakia and Russia contributed one inquiry apiece.

► Our attention has been drawn to *Auxilium Latinum*, National Classroom Latin Magazine. Appearing four times a year, it contains short articles on modern topics, puzzles, stories, etc., all in simple Latin with copious footnotes. The April-May issue has brief biographies of Gen. Bedell Smith and St. Emeric of Hungary, Latin versions of "Home on the Range" and "Dixie Land," a macaronic poem on driving a car, and a page of highlights from current news (P. O. Box 501, Elizabeth, N. J., \$1 a year).

► The inaugural lecture of Rev. John M. Osterreicher, director of the Institute of Judaean-Christian Studies at Seton Hall University, Newark, N. J., explaining the need and purposes of the institute is now available as a pamphlet, *Why Judaean-Christian Studies*, (Seton Hall Univ., 31 Clinton St., Newark, N. J., 33 p. 25¢). C. K.

## Supreme Court voids racial segregation

Shortly after Chief Justice Earl Warren had announced the U. S. Supreme Court's decision on May 17 that racial segregation in the nation's public schools is contrary to the Constitution, the Voice of America sent out a world broadcast of the event in thirty-four languages. No more effective answer could have been devised to refute the caricatures of the United States skilfully built up by Communist propagandists among the predominantly non-white peoples of the world.

Here at home the country was impressed by the decision's unanimity—9 to 0—and the simplicity with which the issue was centered where it belonged. Under present-day conditions, declared the court, there is a clear contradiction between laws which require racial segregation in the schools and "the equal protection of the laws" guaranteed by the Fourteenth Amendment. By the same reasoning the court voided the "separate but equal" doctrine it had enunciated in 1896 in *Plessy vs. Ferguson*.

Quite apart from any of its concrete effects, an outstanding feature of this historic decision is the way it shows how effective right principles are in the long run. The framers of the Constitution compromised on slavery, but that form of injustice could not resist the gradual, inevitable impact of our first principle that "all men are created equal." Similarly, when we adopted the Fourteenth Amendment in 1868 we adopted a right principle, "the equal protection of the laws," which in time would wipe out the last vestiges of slavery in the form of racial discrimination.

Two massive facts have brought about this inevitable consequence. The first is the total commitment of the people of the United States to the policy of universal education and equal educational opportunities for all American youth. This is particularly true in the South, where forty per cent of the country's school population live and where the schools, though still gravely deficient, have recently advanced with giant strides. "Today," as the court observes, "education is perhaps the most important function of State and local governments." Coupled with this universal commitment is the other equally massive fact that segregation deprives children of the minority group of such equal educational opportunities. It inevitably "generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone."

The clarity of the principle involved does not obviate the grave problems created by the complexity of the changes that desegregation requires. The court has therefore wisely postponed to a later period argument on the when and how of the schools' future integration. In a great many instances, no notable transformation may take place for several years.

If the world at large was surprised by the decision, the same does not seem to hold good of the region most

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directly affected by it. Despite loud and vehement talk in certain political quarters, the Southern States have developed no general pattern of resistance. On the contrary, in most of the Southern States leading educational authorities seem to have been preparing plans for the anticipated change-over quite long in advance. Outstanding Southerners in every walk of life are quoted as cautiously welcoming the decision. It comes, indeed, as a relief from an ever-intensified sense of incongruity.

It would be quite erroneous, in fact, to regard this as a sectional decision. The fallacious "separate but equal" slogan originated in Boston in 1849. The decision is therefore a judgment upon segregation as a way of life. Northerners are often as passionately attached to that way of life as Southerners.

In place of useless recriminations, the Catholic Committee of the South calls for a "positive program for action which we hope will facilitate the changes which seem to be evident." With a false solution now out of the way, there is a clear call to all sections, all racial groups, to unite in finding a genuine and lasting basis for equal opportunity for all America's youth of the future.

### *Pacific Nato minus Britain?*

On May 17, somewhat belatedly, Secretary of State Dulles ordered his staff not to discuss developments in the Indo-China crisis. He wanted nothing said that might affect the delicate negotiations at Geneva. Unfortunately, the blackout could not cover foreign correspondents.

The day after the Secretary rang down the curtain a UP dispatch from Paris went far toward doing what he was trying to prevent. It was not a mischievous report. It probably reflected accurately enough the combination of confusion and desperation under which the harassed French are laboring. But its effect could only be to upset the British and confuse the American public.

The French were "authoritatively" quoted as being willing to "go ahead with the United States and other countries on a Southeast Asia pact against communism, even if Great Britain holds out." British refusal "need not lead to the abandonment of the plan." What plan did the dispatch refer to?

Mr. Dulles is exploring *two* plans, distinct though related. One is short-range, the other long-range. One is an emergency measure, the other a permanent arrangement. The first involves "internationalizing" the

war in Indo-China in case Geneva collapses. The second involves "internationalizing" the defense of Southeast Asia so as to be ready if Indo-China collapses. Mr. Dulles has been sounding out the ambassadors of a number of nations on the two plans. Through U. S. Ambassador Dillon, he has been discussing the short-range project in Paris.

The distinction between the two plans is completely obscured in the UP dispatch. The Paris discussions are described as dealing with a "Pacific version of Nato" to be formed in time to "internationalize the Indo-China war if Geneva fails." The British, whose interests in Southeast Asia are still extensive, are reported to be angry. We can dismiss their grounds for objecting to our talks with France about conditions under which we would increase our aid in Indo-China, because it is the United States, not Britain, which has already invested substantially in its defense. But the British are entitled to be not only angry but stupefied if we are even considering "going it alone" with France on a "Seato" for Southeast Asia.

Everybody agrees that a viable Seato must at least have the moral support of the nations which have just concluded the Colombo Conference: India, Pakistan, Burma, Ceylon and Indonesia. These nations have made it clear that they still consider colonialism as their No. 1 enemy. They passed a resolution warning both Communists and anti-Communists against interfering in Southeast Asia. Indeed, their warning would have been much stronger if Britain's Anthony Eden had not intervened to tone it down. The fact that he succeeded is one reason the United States, rather than rush in with France, now the arch-example of colonialism in the Far East, must await British cooperation.

We should not have long to wait. Prime Minister Churchill told the Commons on May 17 that his Government would discuss forming a Seato within the framework of the United Nations "when the outcome of the Geneva Conference is known." The folly of forging ahead without the British is implicit in his subtle reminder that his Government is maintaining the "closest touch" with India, Pakistan and Ceylon, as well as Burma, and consulting with Canada, New Zealand and Australia. All but Burma are members of the British Commonwealth.

### Medical smoke screen

The conflict in the New York area between leaders of organized medicine and the Health Insurance Plan of Greater New York is no longer of merely local significance. If the resolutions passed by the House of Delegates of the New York State Medical Society on May 12 are adopted by the American Medical Association at its San Francisco meeting this June, the results will be far-reaching. Many industrial and labor medical care plans across the country, as well as many group-practice units like HIP, will suffer severe setbacks if not outright extinction.

Last March, Dr. Alfred P. Ingegno, president of

Kings County Medical Society of Brooklyn, headed the largest delegation of physicians to the State legislature in many a year. They asked for changes in State insurance laws, changes which would have scuttled HIP. The New York legislators refused to go along.

Dr. Ingegno has now had more success with the State Medical Society, which has ruled it unethical for a doctor to work for a salary except in institutions where patients are public charges. Moreover it regards as unethical and contrary to the principle of free choice of physician a situation in which the patient is required to choose a physician from a panel or group of practitioners. These rulings hit at HIP and hundreds of other plans, such as those of the Amalgamated Clothing Workers or the Endicott-Johnson Company.

HIP covers some 400,000 members. Medical care is provided by groups of physicians, both general practitioners and specialists, under contract with HIP. They pool their skills and make use of common diagnostic and therapeutic equipment at their own medical center. Once admitted to the plan, a subscriber may choose his own personal physician from any group operating under HIP and from among the family doctors within any given group.

Dr. Ingegno insists that such a set-up violates a cardinal principle of good medical care, namely, that the patient should always have free choice of a doctor. "Preservation of this principle," he told the Albany legislators, "has nothing to do with the economics of medicine." He meant that it was not competition or loss of patients to HIP doctors that bothered him. A fellow opponent of HIP, however, Dr. John H. Garlock, president of New York County Medical Society, in an angry letter to the *New York Times* last January 25, honestly put his finger on the real sore point:

... participating doctors in this plan [HIP] are placed in a position of favorable advantage over the remainder of the profession, who are denied the privilege of caring for these people.

Almost unwittingly men will wrap their private interests in patriotic bunting. Those doctors who imagine they see in HIP and similar enterprises a wicked conspiracy to deprive them of their rights and debase the practice of medicine should abandon their "ethical" sloganeering and examine the facts.

If they know of cases of bad medical care under group prepayment schemes, they should not generalize too hastily. We and they both know of many such cases under solo practice. If, on the other hand, they can make out a case for the existence of generally second-rate medical care under HIP auspices, let them do so. Moreover, if they can put in operation a better plan than HIP, we will cheer them. But until they can do either one or the other we must oppose their efforts to smash a plan which has, for the first time, put adequate preventive, surgical and medical care within the reach of hundreds of thousands of persons in the lower-income groups.



## Christian Century on Pius X

If good style could cloak theological naïveté, then the *Christian Century* would be the magazine to read. The amount of confusion, misunderstanding and simple error which its editors can confine within the smooth-flowing sentences of an editorial, especially on Catholicism, is, in its perverse way, admirable. Their May 19 editorial on Pius X is a good example.

The *Century's* editors approve Pius' canonization because it "is not hard to think of him as a saint." They deride his miracles, however, censure him for his condemnation of Modernism and deplore his "Mariolatry." They approve his revival of Gregorian chant: "Here, though pointing backward, he was leading forward." Naturally, they bring in their dislike for papal infallibility, accuse the Catholic Church of "mocking the capacity of the mind to weigh evidence," and rather plaintively conclude that it is leaving to Protestants the responsibility of "communicating and commending the Christian gospel to this age."

Their glib compression, which gives jitters to more theologically minded Protestants, is difficult to unravel objectively in a short editorial. A brief reply to one charge, however, may be useful to promote better understanding of the Catholic Church.

The *Century's* editors view Pius X's condemnation of Modernism and the prescription of the oath against the errors of Modernism as an attempt "to keep thought in irons" and a turning of the "face of the Church away from any commerce with the modern spirit and toward the medieval past."

If Pius X looked "backward" in condemning Modernism, it was to preserve the deposit of faith committed to the Church through divine revelation. He looked back to Christ and His teachings, as every Vicar of Christ must, in order to safeguard the unity of divine truth and keep its teachings clear before modern men. He was not condemning the ability of the mind to know truth nor the relevance of scientific knowledge.

If the *Christian Century's* editors would read Pius X's encyclical *Pascendi dominici gregis*, which even among his foes was recognized as a masterful summary of the Modernist position, they would see that the result of Modernism was logically a pious pantheism or an outright atheism. The Modernists rejected eternal truths, the historical Christ, the Church and objective revelation, thought that a religious fellowship of atheists and Christians was desirable, put the state above religion and affirmed that scientific and religious truth were incompatible.

Christianity would not "go forward" by embracing such positions; it would dissolve. If it is thought-control to reaffirm the ability of man to know God, to assert the truth of Christ's revelation, to lead men toward God and to require of the Catholic clergy that they believe in Catholic truth, then Pius X was guilty.

Christ did not say, "Believe whatever you wish, or do not believe at all, and you will be saved." Our Lord

commanded His Apostles: "Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned" (Mark 16:15-16). If the *Christian Century* does not believe that Christ said that, or meant it, it should explain its position. The Catholic Church believes in Christ and can do nothing but insist on His truth, whether men like it or not.

## Lewd and vulgar movie ads

RKO's *The French Line*, the motion-picture musical "comedy" produced in defiance of the Motion Picture Production Code and already castigated in many communities as indecent and immoral, opened in New York the week of May 9. For several days before the opening, all the metropolitan newspapers, including the most respectable, carried blatant half-page ads displaying the film's star, Jane Russell, in most suggestive costume and in the throes of "that dance (it will knock your eyes out)."

Then the movie critics went to work. The *Post*, not noted for prissiness, conceded that the dance "was not pretty." The *World-Telegram and Sun* was more honest in saying

... probably no other movie from a major company ever relied so exclusively on daring hints ... in nearly every scene the makers of the film seem to have been meeting a personal challenge on just how much [of feminine anatomy] can be exposed before the police ... intervene.

The *Herald Tribune* stated that "the whole script is a vehicle for suggestion." The *Times* ripped the film from stem to stern as being "a cheap, exhibitionistic thing in which even the elaboration of the feminine figure ... becomes grotesque."

Have these excoriations by the critics resulted in modification of the blatancy of the ads? Only the two more conservative papers, the *Times* and the *Tribune*, have reduced the size and somewhat toned down the text of the ads. The rest of the journals continue their irresponsible policy of pandering to prurience.

The ads in the New York *Times* are controlled, the paper claims, by a code of "Advertising Acceptability Standards," one of which is that the *Times* "does not accept advertisements that are indecent, vulgar, suggestive, repulsive or offensive." We believe that by and large the *Times* lives up to that code. We wish we could say it lived up to it all the time.

We feel that such a paper as the *Times* would be rendering a real public service if from time to time it would publish in its pages the advertising code by which it is governed. Then readers would be able to give the information the paper "welcomes from readers as an aid to its efforts to keep its advertising columns clean." Further, we think other papers owe it to their readers to adopt similar codes and to make them public. This might be the first step toward stemming the flood of advertising vulgarity that is a disgrace to American journalism.

# Saint Pius X—Pope of the interior life

Thomas J. M. Burke, S.J.

ONE OF THE MOST GENIAL and self-deprecating Popes of modern times will receive the highest honors of the Catholic Church on May 29 when Pius X is proclaimed a saint of God.

Perhaps the best story to illustrate the extraordinary sanctity and smiling humility of Pius X is that told by Rev. Hieronymo Dal-Gal, one of the chief defenders of the cause of his canonization. The number of miracles worked by Pius X during his lifetime is amazing. But as Father Dal-Gal reports, more astonishing was the ease and naturalness with which he performed them. "He performed astounding miracles as if it were the easiest thing in the world, and joked about them as if they were insignificant." A young girl had been crippled since she was one year old. A friend, knowing the powers of Pius X, thought that if the girl secured one of his socks it might cure her. This was done. The girl put it on, all pain ceased and she recovered full use of her leg. When news of the miracle reached Pius X, he roared with laughter and said: "What a joke! I wear my own socks every day and still I suffer from constant pains in my feet, but when others put them on, all pain vanishes . . . Peculiar, peculiar!"

Pius X is the first Pope to be canonized since his namesake Pius V of Lepanto fame was proclaimed a saint 242 years ago. About four centuries separate the reigns of the two Popes, since Pius V died in 1517. It is forty years since Pius X was buried in St. Peter's and a few days more than exactly a decade since the coffin was opened and his body discovered intact, though it had not even been embalmed. His canonization is the first one in which the process was started by the Cardinals resident in Rome. Pius X is also the first recorded Pope who came to the papacy after going through all the grades of the clergy from simple priest to patriarch.

## PIUS X AND LEO XIII

A comparison of Pius X with his great predecessor Leo XIII may help us to appreciate our new saint. Each came from a large family, though Leo's was prosperous and of the nobility, while Pius' was poor and undistinguished. Each was about 68 years old when made Pope, though Leo XIII ruled for 25 years while Pius died after 11 years. Pope Leo wrote 86 encyclicals, many of them on social and Church-State matters, while Pope Pius wrote only 17, most of which dealt with the internal life of the Church, such as its doctrines and its spiritual life.

From his earliest days Pius wanted to be a priest. He was ordained at the age of 23 and immediately

Pius X's pontificate, Aug. 4, 1903 to Aug. 20, 1914, saw the last troubled years of an era that was dying. The first world war ushered in a new age, with its own crises and problems for the Church. Fr. Burke, AMERICA's religion editor, shows how the Pope, whose canonization on May 29 will be the high point of the Marian Year, prepared the Church to meet the problems arising from wars, hot and cold, persecutions and the vast expansion of human knowledge.

became a curate in a small parish at Tombolo. Leo was not certain, when a youth, that he wanted to become a priest. He studied theology, however, as did many young men of that time who aimed at a lay career in the service of the Holy See. Afterwards he studied canon and civil law. While still in minor orders he was made a domestic prelate (by Gregory XVI in 1837), a few months short of his 27th birthday. Two years later, at the urging of Cardinal Sala, he became a priest and was immediately assigned as Delegate or Civil Governor of Benevento, a troubled city in the Kingdom of Naples but still subject to the Holy See.

Pius' career was concerned with spiritual problems as he moved to pastor, canon of the Cathedral of Treviso, spiritual director and later rector of the seminary there. Leo's career was from one difficult administrative post to another, making peace with anticlericals, treating always of public questions, securing new laws at Benevento against robbery or unjust taxes, improving material conditions at Perugia, starting a savings bank to help small tradesmen, protecting the rights of the Church as a 33-year-old nuncio at Brussels.

This diversity of background showed in their acts as Popes, and fitted them for the very different problems which the Church faced during their respective years in the papacy. Leo dealt more extensively with the external interests of the Church, its relations with the world; Pius more exclusively with the internal life of the Church, its relations with Christ.

When Leo came to the papacy he took charge of a Church which nonreligious men thought had been dealt a death blow by the loss of temporal power, the attacks of Bismarck's *Kulturkampf*, pseudo-science, "liberalism" and anticlerical Masonry. Before him lay the tremendous task, which he so successfully encompassed, of erecting in the eyes of all a true image of the Roman pontificate. He exercised a new vigor and mounting spiritual influence in international relations and gave forthright guidance on social questions. No Pope has demonstrated more clearly the relevance of spiritual doctrine to temporal concerns, the impact of the gospel on the actions of states and individuals, the inviolable role of the Church in the face of the world. His statements on social justice are still in the process of being implemented.

Who should succeed a Pope so externally successful and brilliant as Leo? Giuseppe Sarto, then Patriarch of Venice, had never been concerned with the diplomacy of the Church nor with large public questions. Yet Igino Giordani records that in the last audience

which Leo XIII had with Cardinal Sarto the Pope observed: "We have a presentiment that Our Lord will soon call us . . . It may well be that you will be our successor." Msgr. Primo Rossi, Abbot of Castel-franco Veneto, once asked Cardinal Sarto whom he considered most likely to succeed Leo XIII. The reply of Cardinal Sarto unwittingly predicted his own election as Pope Pius. "Since Leo XIII has illumined the world by his wisdom, you can take it for granted that only a most distinguished person can be his successor. His successor will have to be a very holy Pope."

Towards the end of Leo XIII's life, B. Contardo Ferrini wrote that the Pope by his keen judgment and extraordinary ability had advanced the honor of the Church in the world far beyond expectation. After the death of Leo XIII, the Church would need a Pope who could lead her back to the evangelical virtues of apostolic times (kindness, mercy, poverty of spirit) "that she may exercise great influence on the masses of the people." With remarkable perception he continued: "The election of Cardinal Sarto of Venice is very desirable, for he has a reputation for such virtues in a high degree."

The election of Cardinal Sarto as Pope was, as events proved, most apt to fill the need of the Church.

#### TO "RESTORE ALL THINGS IN CHRIST"

In his first encyclical, *E supremi apostolatus cathedra* of October 4, 1903, one month after his election, he summed up the program of his pontificate as that of "renewing all things in Christ that Christ may be all in all . . . The motto which will govern all Our acts will be to restore all things in Christ." In his first consistory, on November 9, he affirmed this program again and stated that "Christ is truth, and We shall make it Our first duty to preach and explain the truth in simple language that it may penetrate the souls of all and imprint itself upon their lives and conduct."

In his first encyclical he affirmed the need of Christ-like priests if his program was to succeed. "We priests," he said, "must grow in sanctity of life and purity of doctrine if the people are to be formed in Christ." This was much the same thought that he had expressed in his first pastoral as Patriarch of Venice. Exhorting his clergy, he declared:

Each one must do his best to reform himself, because a society is a mirror which reflects the spirit of the individual, of the family, of the city; and if each of us does his best to let Christ reign in his heart, then the whole society will be conquered for Christ.

To accomplish his program he did everything he could to strengthen the religious knowledge and interior life of the laity and of the clergy. His main concerns were participation by the faithful in the

liturgy, improvement of the Church's legislation and discipline, and the rooting out of doctrinal error. He did more to strengthen the internal life of the Church than perhaps any of his predecessors since the period of the Council of Trent over three centuries earlier.

#### HOLY COMMUNION, CHRISTIAN DOCTRINE

While parish priest of Salzano, Don Sarto was criticized for allowing children to receive Holy Communion long before the usual age. As Pope he acted through his decrees, *Sacra Tridantina Synodus* (1905), *Post editum* (1906) and *Quam singulari Christus* (1910) to allow early first Holy Communion, to encourage its frequent reception and to allow the sick to receive without fasting. By his action he restored the ancient discipline of the Church and reaffirmed against the inroads of Jansenism that the Holy Eucharist is not a reward for virtue but a medicine and antidote for human weakness.

Since he felt keenly that lack of instruction in the truths of Christ caused the indifference and defection of many, he was zealous to make eternal truth available to all, presented in a manner suitable to their understanding. As a young priest he introduced dialog instructions. His personal interest in teaching catechism persisted after he became Pope. Each Sunday Pius used to comment on the Gospel of the day and explain the catechism to large crowds. By official action he decreed that the Confraternity of Christian Doctrine be established in every parish so that well-trained lay persons could join in the work of teaching Catholic truth and thus supplement the work of the clergy. In *Acerbo Nimis* (1905) he admonished priests to give the greatest attention to the teaching of catechism and to use methods and diction adapted to the people, of whatever age.

#### CATHOLIC ACTION, LITURGICAL LIFE

The need of apostolic activity by all Catholics was outlined in *Il fermo proposito* (1905). This was more detailed than any previous papal writing on the subject. His recommendations, he asserted, would not please

certain timid souls who, though good Catholics, are so attached to their habitual quiet and so afraid of every innovation that they believe it is quite sufficient to pray, because God knows best how to defend the faith.

The Holy Father affirmed the power and need of prayer, but said that society would not be Christianized by prayer alone. Action is needed, as had been shown by the lives of the apostles and of saints like Francis Xavier.

His directives on liturgical music and the participation of congregations in the worship of the Church are well-known. In both cases he continued as Pope what





he had done as bishop and patriarch. The norms he set down for religious music were sanctity, beauty of form, universality. That Gregorian chant best fulfilled these norms he clearly asserted. But he was never against other forms of music. And the attempt of some overzealous reformers to make all Church music Gregorian was, in his opinion, as expressed to his Secretary of State, Cardinal Merry Del Val, an exaggerated fad. He appreciated national musical traditions and modern compositions and saw no reason why they could not be employed in the worship of the Church, so long as they fulfilled the norms he had prescribed. Any other course, he said, would lead to a cult of the primitive for its own sake.

Pius X had always believed in the necessity of continuous study on the part of priests. As a curate he had spent much time studying St. Thomas and canon law. As Pope he continued serious reading and study. For the clergy he commanded more rigorous examinations, tried to make their training more scholarly and the administration of seminaries more efficient. He did not think that a priest was ever learned enough to stop studying. A little story from his days in Venice illustrates this conviction. An old priest requested a dispensation from attending the conferences on moral theology, saying that at his age he did not need to learn any more. Cardinal Sarto replied very graciously: "Excellent! Come and let the others benefit by your experience and learning."

Pius X also reformed the Breviary, reorganized the Curia and founded the Biblical Institute. He wanted the Church to regain leadership in the field of scholarly studies, especially in such an important area as Scripture. His directives for the institute showed that the Church has a concern for scholarship and fears no harm from advances in scientific knowledge.

#### CANON LAW

Perhaps most important for the internal structure of the Church, he initiated and closely supervised the construction of the Code of Canon Law. Prior to his time there was no one book which priests could consult to learn the Church's decrees and directives, for example, its legislation for the administration of sacraments. The work was not completed until after his death, but his successor, Benedict XV, said that the honor for this tremendous service to the Church rightly belonged to Pius X alone. As a further means of making the legislation of the Church easily available to the ordinary priest, he decreed by apostolic constitution that from 1909 an official periodical should be published by the Vatican press containing the Acts of the Holy See and the Roman Congregations. This is what we know as *Acta Apostolicae Sedis*.

The greatest error in the Church which Pius X had to uproot was Modernism, a seductive system which under the guise of "living" Catholicism and an attempt to integrate Catholic truth and modern knowledge was in fact destroying the foundations of faith. Based on agnosticism, it denied the power of reason to know

supernatural truths, exalted the subconscious and ascribed the reality of religion merely to subjective psychological needs. The validity and objectivity of revealed truths would have been progressively undermined if Modernism had not met in Pius X its successful antagonist. It would have also removed God from social life. He dealt Modernism a death blow with his encyclical *Pascendi dominici gregis* (1907). Some have compared the importance of this action with that of the Council of Nicaea in defeating Arianism in the fourth century.

These various actions of Pius, plus his brave defense of the Church in France, Germany, Portugal and Russia, suffice to single him out as a great Pontiff and leader of men. Cardinal Merry Del Val in his recollections of Pius X wrote:

I am in a position to testify that all this enormous work was due chiefly and often exclusively to his own mind. History will proclaim him a great deal more than merely a Pope whose "goodness" nobody is inclined to question.

His achievements should also serve to silence those who in derision of his diplomacy called him a "good country curate." Apprised of this slur, Pius only smiled and answered: "I know I haven't the subtle mind of a politician; I am only a poor peasant and have only one point of view, the crucifix." In actuality, he had a brilliant mind. In later life Pius' modesty hid his talents. But both statesmen and ecclesiastics recognized his extraordinary intellectual and administrative ability. True, his politics were simple. *L'Humanité* of Paris (now Communist) gave perhaps the best estimate of them when it wrote that they "consisted in restoring the values of faith with apostolic force."

From his vantage point in heaven today perhaps *Papa Sarto*, now declared *Papa Santo*, will join his prayers to ours that we may carry out the great program of his papacy: to restore and renew all things in Christ, that Christ may be all in all.

## Bill DeKoning goes to jail

Benjamin L. Masse

MANY READERS who happen on this article may never have heard of Bill ("Sweet William") DeKoning, nor of his son, Bill Jr. Until very recently these gentlemen were leaders of labor. Though their names were never joined with the Meanys and Reuthers, the Becks and McDonalds, they exercised enormous power and, directly or indirectly, influenced the lives of several million people. While their careers have mainly a local interest, they may not be uninteresting, or un-

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structive, to a larger audience. After all, other localities—Detroit, St. Louis, Minneapolis, Kansas City—may very well have their DeKonings, too.

William C. DeKoning Sr. was for years the unchallenged czar of the AFL building trade unions on Long Island, N. Y. How he achieved this power, by what steps he mounted the throne, the record doesn't show. What is known is that he was an apt pupil and protégé of Joseph S. Fay. For those with short memories, Fay is the former official of the AFL Operating Engineers who is now serving a prison term in New York for extorting \$380,000 from contractors on the Delaware Aqueduct. Followers of Westbrook Pegler know the story well. DeKoning rose to be boss of a local of the same union on Long Island.

Of DeKoning Jr. it seems sufficient to say that he was closely associated with the union activities—of such they can be called—of his father.

Today the DeKoning labor empire lies in ruins and DeKoning Sr. languishes in jail. This dramatic fall from a life of power and luxury was, ironically, purely coincidental. It might never have happened 1) had hoodlums not shot down a racketeering labor leader in the Bronx, thereby focusing attention on a smelly mess at the Yonkers Raceway, and 2) had not a tipster muttered to a N. Y. *World-Telegram and Sun* reporter: "You think Yonkers is bad? You ain't seen nuthin'. Why don't you look at Roosevelt Raceway?"

So the *World-Telegram and Sun*, which is the "crusading" paper in our town, looked at the famous Roosevelt Raceway on Long Island. What it found, after overcoming the fears and inhibitions of the track's employees, was one of the richest and blandest rackets that ever involved labor leaders, politicians and businessmen.

#### ROYAL RACKETEERING

Last September 28 the *World-Telegram and Sun* broke the story. Under a blaring page-one headline, it charged that DeKoning Sr. and his henchmen were extorting \$345,000 a year from the frightened employees of Roosevelt Raceway. The charge was immediately answered with a flood of high-minded, indignant denials. Subsequent events showed that the newspaper had indeed erred, but only in grossly underestimating the size of the DeKoning take. When the labor czar eventually appeared in Nassau County Court to face the music, he was under indictments charging him with extorting \$500,000 annually from the raceway employees and another \$360,000 a year from Long Island building contractors.

The day after the *World-Telegram and Sun* exploded its bombshell, the district attorney of Nassau County, Frank A. Gulotta, convened a grand jury and started calling witnesses. At the conclusion of the hearings, William DeKoning Sr., his son and 14 union officials were indicted for extortion.

One aspect of the racket which came to light during the grand-jury proceedings was the key place in the DeKoning operation of a saloon known as the Labor

Lyceum Bar. To obtain and hold a job at Roosevelt Raceway, workers were obliged to attend weekly parties at the Lyceum sponsored by an organization known as the Mule Club. The price for a ticket was \$8. In addition, every two weeks there were special parties, generally in the form of testimonials to DeKoning lieutenants. These cost \$16 per person. Somehow or other, it came to be well-understood that attendance at these parties was mandatory for all loyal and prudent raceway employees.

The hearings also revealed that, at various times, from six to ten unions had their headquarters at the Labor Lyceum, each paying \$150 a month rent. The business meetings of these unions were generally brief affairs, after which those in attendance adjourned to the bar below, where all drinks were on the union treasury. How big a bite these "social" activities took out of the union treasuries the hearings did not reveal.

They did reveal, however, who profited from all this partying and open-handed spending. They revealed that the owner of the Lyceum Bar was William DeKoning Sr.

Another source of the fabulous DeKoning income was an \$8 assessment on every cellar dug under every new house on Long Island. The proceeds of this "friendly" arrangement with the builders came to \$360,000 annually.

With the public a-twitter, the DeKoning case came to trial on April 1. To the complete surprise of even knowledgeable reporters, DeKoning "copped a plea" and threw himself on the mercy of the court. This startling admission of guilt rendered the labor leader liable to a 40-year term in Sing Sing. None of the sidewalk lawyers could figure out why the labor czar had pleaded guilty.

They had only eight days to wait to find out. On April 9 Judge Cyril J. Brown handed down his decision. He sentenced DeKoning Sr. to one year to 18 months in Sing Sing. He gave DeKoning Jr. one year but immediately suspended the sentence. He banished both men from union activity for life. On the motion of District Attorney Gulotta, who offered no recommendation of an appropriate sentence for the DeKonings, the judge dismissed charges against all the DeKoning henchmen. They were almost all good family men, Mr. Gulotta assured the court, and though they had made mistakes, they only did what they thought was in the best interests of their union.

#### "THE QUALITY OF MERCY . . ."

In justification of his tenderness toward DeKoning Sr., Judge Brown noted that the labor racketeer was a broken man, in obvious ill health, who by pleading guilty had saved Nassau County the expense of a long trial. He called him a "peculiar person." While DeKoning had extorted money from his fellow men, the court pointed out that he had also given money to charity and had "often helped fellow workmen in unfortunate circumstances." Since "public revenge is never the answer to a problem," Judge Brown thought that a

year and one-half in jail would satisfy the demands of justice. So DeKoning's gamble in pleading guilty paid off in a big way.

The *World-Telegram and Sun* was incensed at the court's decision. One of its mathematically inclined writers figured out that if DeKoning served a full 18 months, he would be paying for his \$860,000 swindle at the rate of \$1,569 a day. His friend and mentor Joe Fay (sentenced to from 7½ to 15 years for extorting \$380,000) is paying for his crime at the much lower rate of \$69 a day. The notorious Chicago hoodlums, William Bioff and George E. Browne, are paying for their shakedowns in the movie industry at the rates of \$328 and \$410 a day respectively.

On April 12, the *World-Telegram and Sun* said editorially:

You see stiffer terms for car stealing or barroom brawls.

The district attorney failed the people he is elected to represent when he failed to demand the heavy sentence DeKoning's crimes called for.

The court, in proving that "public revenge is never the answer to a problem," also went a long way in proving that in this case perhaps crime did pay. It was a farcical sentence that should leave the public dismayed and DeKoning and his mobster friends laughing up their sleeves at "justice."

In an editorial on the case on April 15, the *Daily Mirror* struck a more sinister note:

Nasty skeptics are hinting that the DeKoning plea-copping was a good thing all around in some circles.

Testimony might have been embarrassing to many in high places. . .

Those same nasty skeptics mentioned above remember that DeKoning the elder remarked pre-trial: "If I go (he meant for any decent stretch), I'll take a lotta politicians wid me."

This writer has no special interest in the DeKonings, in District Attorney Gulotta or in Judge Brown. But for a long time he has been seriously concerned about the persisting problem of crookedness in trade unions. As a result of some experience, he has come to accept the thesis that in many cases—not in all, by any means—racketeering and gangsterism in unions are much more a law-enforcement problem than a trade-union problem. If the reader wants an example, let him ponder the still unfinished struggle to clean up the New York waterfront. Even with the support of city, State and Federal agencies, the AFL has not yet succeeded in displacing the old criminal-infested ILA. How far could it hope to have gotten without the aid of these powerful agencies?

If the thesis stated above is correct, racketeers and gangsters will continue to exploit trade unions until law-enforcement agencies perform the function for which they exist, that is to say, until they ferret out crime and then punish it with dispatch and appropriate severity. In the DeKoning case, it is dismaying to learn that a newspaper, not any law-enforcement agency, uncovered the scandal, though the scandal

was whispered about on Long Island for several years.

Even more dismaying was the court's verdict. Sanctions exist, not merely to punish the erring individual and restore the order of justice, but also to deter others from committing similar crimes. As the *World-Telegram and Sun* observes, the sentence given the DeKonings will scarcely discourage potential labor racketeers. If anything, it may invite them to emulate the rags-to-riches story of the fallen Long Island czar.

Mercy is a beautiful, Christlike virtue. The writer's way of life inclines him to applaud every practice of it. But mercy misplaced can be a grave injustice to innocent members of the community. It is no reflection on Judge Brown's integrity to suggest that in imposing sentence on DeKoning he was more impressed by the plight of the defendant than by the sufferings of his victims.

To say that is not to pass moral judgment on DeKoning. It is entirely possible, in the light of the circumstances, that he may be much less guilty in God's sight than one might imagine.

The point is that he violated the law and disrupted the existing order of justice. It is necessary not merely to restore that order, but to see to it, so far as sanctions can, that the order is not similarly disrupted in the future. For this reason, if for no other, one may well doubt the adequacy of DeKoning's punishment. Certainly it does not make any easier the hard job of routing the racketeers which George Meany and other highminded AFL officials have courageously set out to perform.

## Arab-Israeli impasse

Vincent S. Kearney

*Cairo, Egypt*—The Arab-Israeli conflict will continue for some time to come to plague American efforts to woo the Arab world. This correspondent, returning to the Middle East after an absence of almost thirteen years, expected to find a certain amount of hostility, not only for Israel, but also for the Western democracies which shared responsibility for the creation of the young Jewish State. But he was totally unprepared for the bitter resentment which stains even casual conversation between Arab and Westerner.

The antagonism toward the United States often borders on irrationality. The American may attempt to explain that, rightly or wrongly, his country's support of Israel in 1947 was a well-meaning attempt to provide an equitable solution to the Palestine problem and that it is asking the impossible to expect America to turn the clock back today. But he is met with the

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bitter accusation that world Zionism is actually in control of the U. S. Government. Wild statements, reminiscent of professional American anti-Semitic hate-mongering, are made as though no proof were necessary.

In this atmosphere of hatred there seems to be little hope that the Arab-Israeli quarrel will ever be peacefully resolved. To the Arab, Israel is a "cancer" attacking a vital spot in the Arab organism. The implication is clear. There is only one way to cure a malignancy. That is to cut it out.

This attitude toward Israel is the publicly espoused party line of Arab Governments and high-placed personages. Put a few questions privately, however, and most hint that they might be willing to settle for a compromise. But Israel is not likely to accept the kind of compromise the Arabs mean. It involves reversion to the 1947 UN partition plan, repatriation for at least a limited number of Palestinian refugees and adequate compensation for those who are not repatriated.

Israel could never agree to such a package proposal. The two last conditions she might accept. The first—reversion to the 1947 plan—is out of the question. It would mean giving up the Negev, the vast waste (won after the third violation of the armistice in 1948) which Israel hopes to turn into an irrigated paradise. The surrender of this territory would be a hard blow for Israel to absorb. Even now the country is hard-pressed for survival because of the tight economic boycott imposed on her by the Arab States which surround her.

As a matter of fact there is little need for saber-rattling on the part of the Arab Governments. Provided they have the patience, which they appear to have, their policy of total boycott will sooner or later squeeze the life out of the "intruder." Life has become so hard in Israel that many Jews would willingly leave except for the hold the Government has on them. Before allowing any of her citizens to leave, Israel demands repayment in full for the expense of bringing new refugees in. Few Jews are able to pay the price.

It has been only through American aid, from our Government or private U. S. Jewish agencies, that Israel has been able to keep her head above water. This fact gives the Arabs an excellent answer to our plea that they stand up and be counted on our side in the free world's fight to keep aggressive communism at bay. To the Arab world Israel's aggression against it is not a thing of the past. Her very existence is a continuing aggression. How then, ask the Arabs, can the United States expect us to take sides with the Western world to fight what we half suspect is no more than a bugaboo, when there is an American-supported aggressor on our very doorstep? Under the circumstances our plea simply does not make sense to the Arab world.

There has been a good deal of publicity in the United States about the oft-repeated complaint of Israel that she is encircled by a ring of hostile countries

itching to attack her at the slightest provocation. Little has been said of a genuine Arab fear—the fear of Israeli expansion. It is quite evident that, by bringing in so many refugees from Eastern Europe, Israel has bitten off more than she can chew. She must have more land to become economically viable, able to live with some semblance of independence of foreign aid. The suspicions of the Arab world that Israel is scheming to push her frontiers still further into the heart of the Middle East are well-grounded. The recent violent attacks by Israeli troops over the Jordan border do not help to allay those suspicions.

From this observation post the April 9 address of Mr. Byroade, Under-Secretary of State for Middle Eastern Affairs, sounds rather futile. It may be true, as Mr. Byroade warned, that the longer the Arab-Israeli quarrel persists, the more likely are these countries to meet the fate of the other Soviet satellites. Yet neither party to the Arab-Israeli conflict sees it that way. For each of them the clear and present danger is not Soviet Russia. For the Arab nations it is Israel who "schemes to expand." For Israel it is the Arab nations who regard the Jewish State as a "mortal enemy."

In the meantime U. S. foreign policy faces as acute a dilemma as ever confronted the State Department. Military aid to the Arab nations will only antagonize Israel. Continued help for Israel, even on a basis of impartiality, will antagonize the Arab world. The best we can hope for is that the situation will not blow up in our faces.

## FEATURE "X"



Miss Krug, program director of NCWC's German High School Program of student exchange, tells the story of a wonderful year spent in the United States by a boy from Berlin. See p. 235 for editorial comment.

THE OTHER DAY I had a letter from Berlin. It was from Heinz, a German boy who spent a year as a high-school student in the United States under the auspices of the State Department's International Educational Exchange Service. Everything, he said, was "just fine." School-work keeps him "hopping" but he is busy telling his former classmates all about America. His letter brought back many memories.

Last summer, at the end of his visit in the United States, Heinz sat across the desk from me here in Washington. His face was earnest and thoughtful as he told me that the boys in his class had taken up a collection so that he could have a bus trip to Cali-

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fornia before his return to Germany. "Can you imagine that?" he said. It was their going-away present to him.

Heinz looked very American as he sat there in his slacks and open-necked sport shirt. He was tanned from weeks in the summer sun and his eyes seemed bluer than ever. "You can bet I didn't miss anything," he said, as he told me about the long, wonderful trip across country from South Carolina to California and back. Then, before he stood up to leave, he said, "You know, this year is like a cornerstone to my life."

All during the year Heinz had written me. From month to month I followed him in his discovery of America. Already in September he said how much he felt at home with his "host family," the McBrides, how they made him feel like one of them. Heinz was looking forward to the start of school, but with some uneasiness. Would the other students like him? His last paragraph seemed like a personal reminder to himself: "I will try here to be a good ambassador of Germany and of the German Catholics and to make a great use of my stay in the United States."

That he did, for six weeks later his letter recorded a staggering list of activities and achievements: His report card showed three A's and two B's; he had written articles for his school newspaper; he belonged to the CYO group in his parish; he had found a part-time job as bag-boy in a supermarket. He had given speeches at the town women's club, at the Rotary Club in a nearby city, at a meeting of the Diocesan Council of Catholic Women and in his own high-school auditorium. "I had besides," wrote Heinz, "a big speech in my history class in favor of Eisenhower, before the Presidential election."

He read newspapers and current news magazines voraciously, and had stayed up listening to the radio until two in the morning on election night. "You see," he said, "I am catching on to the American way of life." He concluded with this observation: "The living standard seems to me here tremendously high. It is encouraging for me to see that it is no miracle, but only the result of hard labor, democracy and peace. I hope that we will reach that goal one day in Germany too."

But it was the letter Heinz wrote in March that really proved to me that Heinz was an A-1 choice for a year in America. He had just turned eighteen, and the McBrides had given him a surprise birthday party. "Many, many people were invited," he wrote, "and I was so surprised that I really didn't know where to put myself." Listen to the lines that followed:

"As I am now eighteen years old and almost an adult, I thought about my life so far, about big thrills and about bad times. I find that my stay here and just everything about the program is such a special experience that it is impossible for me to classify it in any way. I think I will need a whole life to digest all I have learned here."

"I remember the big air raids during the war; I remember my mother weeping when she heard that my father was killed in Russia, and she wept again

when a few days later he came home alive. I remember the looting and killing by the Russian soldiers. I remember how the teacher in the Czech school I attended for one year after the war called the Germans, in my presence, the worst maniacs in history. I remember when we were expelled by the Communists and lived as refugees and I remember the lucky years when we were able to live in freedom in Western Germany and to build up again.

"But I think my stay here in the United States gives me the key to all that evil. Isn't it wonderful that I am living here and going to an American school where, to judge from their names, I am together with students of at least a half-dozen different nationalities—all American citizens now? And over in Europe at the other side of the ocean—nothing but borders, national prejudices, destruction and poverty. I think I am lucky to realize that, being an adult for a few days now."

"When I first came to school here, I was very, very unknown. Nobody except the principal and some teachers knew about me. But nobody cared whether I was a German, what I had ever done or did not do. The great thing is that they gave me a chance, and today I am one of the most active and well-known boys in the school. That's the wonderful thing about America, and that is what made America great."

"But another thing that impresses me is my host family. Mr. McBride fought in France in World War I. Mrs. McBride lost two brothers in that war against the Germans. I heard this by chance some months after my arrival, and yet they treat me like their own child and really make me feel at home. I never thought that such people existed. Sometimes I don't agree with my host father while discussing politics. But we always remain friends. That is a wonderful experience for me. If it had been that way in European politics in the last thirty years, I think things would have gone better. I am sure that if this student exchange program had started fifty years ago, we wouldn't have had two world wars."

Yes, Heinz learned the lesson of America: her friendliness, her forgiveness, her faith in people and in God and in the future. He saw that American hands were open, giving, but that they were also busy building and creating. And he took this lesson back to Berlin with him. There he and other returned students have founded a club of former United States Exchange Students. "Right now," he wrote in his last letter, "we are preparing an evening for our parents and for the parents of boys and girls now in the United States or who will go there next year. We are going to tell them something about America and our experiences in the German high-school program. And since the director of the local America House is giving us all possible aid, I think it will be a success." There, in the ruins and weariness of Berlin, a handful of German teenagers are helping to build a new world based on the democratic principles they themselves experienced.

JUSTINE KRUG

## Some juvenile bests for spring '54

Ethna Sheehan

Recently an eminent clergyman-librarian, speaking off the record, gave as his opinion that many evils of our day can be corrected if we can develop good reading habits in the generation growing up. Perhaps the speaker was overoptimistic; certainly he was generalizing. The fact is, however, that authors, editors, parents, librarians and teachers are becoming more and more conscious of their responsibility to encourage youngsters to read worth-while books.

It is an old cliché that children decide the books that are to become the classics of the future. About fifteen years ago Virginia Lee Burton wrote and illustrated a picture-book entitled *Mike Mulligan and His Steam Shovel* (Houghton, Mifflin. \$1.75). The story is well on the way to becoming a classic, for each year a new crop of five and six-year-olds fall under its spell. This spring, admirers of Mr. Mulligan have their own special book: *Mike's House*, by Julia L. Sauer, illustrated by Don Freeman (Viking. \$2.50). To four-year-old Robert the public library from which he borrows his favorite book is Mike's House. On a certain snowy morning Robert's mother drops him off at the corner of the library block. Robert becomes confused in the swirly storm and heads the wrong way. He is rescued immediately by a kindly policeman. There is some difficulty in identifying Robert's destination until a practical young woman recognizes Mike's House from the "steps, and steps and steps," and the "two big vases without any flowers in them." Robert is late for his pre-school Picture-Book Hour, but he has had an adventure to remember.

Cicero Johnson, hero of *The Tin Fiddle*, by Edward Tripp (Oxford. \$2.00), yearns to enthrall his folks and the farm creatures with home-made music. One after another, everyone on the place gets out of range. Cicero is a practical idealist. When he discovers a homeless family of field mice he dries his tears of frustration and generously donates the bright red fiddle for a home. Now at last there is something like actual music coming from his birthday gift—the music of field mice singing for joy. Maurice Sendak's touchingly childlike illustrations demonstrate just how cozy the house was, and show what a bewildered little musician Cicero was.

Wolfgang was a dog who lived in an Austrian village where everyone, human and animal, worked for his living. Wolfgang was willing enough, but he allowed his enthusiasm to run away with him. His excitable efforts to pull his old lady's milk cart invariably ended in disaster. One day an odd accident occurred, and Wolfgang churned the cream in the cart into butter

## LITERATURE AND ARTS

in his exuberant flight. From now on he was employed producing butter for the hard-working villagers. The author-illustrator's spirited pictures in gay peasant hues add to the fun of *Away Went Wolfgang!* by Virginia Kahl (Scribner. \$2).

Perhaps it was just as well Wolfgang never encountered the determined hero of *In Came Horace*, by Janet Beattie (Lippincott. \$2). Horace was a cat, and what a cat! His master and mistress yielded to well-meant advice and tried out three watchdogs to guard their household. One after another Horace chased them off the premises, thus proving beyond cavil his right to reign supreme over the homestead. Anne M. Jauss' jolly illustrations give additional point to this tale of a terrible feline.

One day little Angela's father took her downstairs to his vegetable store. Outside on the street she saw a tiny puppy. Boys and girls surrounded the puppy and soon Angela couldn't see him any more. Suddenly her father called her, and the lonely little girl got a delightful surprise. Dorothy Marino, author-illustrator of *Little Angela and Her Puppy* (Lippincott. \$2) makes every line count in this brief tale. Her homely drawings re-create with equal skill the sturdy reality of Angela and the details of her big-city environment.

The picture-books described above can be read and shown to young children. Beginning readers will enjoy them. For children up to about nine years of age the following are recommended:

Sarah Noble was an actual little colonial girl who came from Massachusetts with her father to start a new home for the family in the wilderness of Connecticut. Alice Dalgliesh tells her story in *The Courage of Sarah Noble* (Scribner. \$2). It was hard to face wild animals and Indians while her father was beside her; it took real bravery to remain alone with the Indians while her father returned for the rest of the family. Sarah wasted no time in senseless worrying. She had cemented friendship with her guardians by the time her parents reclaimed her. Leonard Weisgard's woodsy-brown illustrations have delicacy and vigor, depth and perspective, and their detail is sheer perfection.

Miss Ethna Sheehan is superintendent of work with children at the Queens Borough Public Library, Jamaica, Long Island.



*The War Whoop of the Wily Iroquois*, by Martha Keller (Coward-McCann. \$2), is another story based on fact. Its realism is lightened by sprightly writing and by R. M. Powers' cheerful illustrations. The pioneer Dexters—Sue and Jim and their parents—spent a long afternoon fighting off the Indians. Silence descended abruptly in the midst of the noisy yelling and shooting. This silence terrified the defenders of the cabin more than anything that had gone before. Suspense mounted until they heard a faint owl-hoot from afar off—the signal that the men from the fort were coming to inquire: "Anyone left alive in the Dexter cabin?"

There is nothing at all realistic about *The Piebald Princess*, by Joan B. Payne (Ariel. \$2.75). The good little witch Molly Pippin (whose spells have a sad way of going awry) takes in a beautiful feline refugee despite the misgivings of her salty-tongued cat-companion Ability. The "Princess" is frightened by the rude water rats the day of her arrival and takes to Molly Pippin's bed while the gentle witch waits on her with the unwilling and suspicious help of Ability. The visitor regales Molly with tales of court life in Siam, where, incidentally, she learned English from a lady called Anna. Everyone is mighty tired of the Princess by the time of the big flood. This is the night of crisis during which the Princess loses a carpetbag she has always guarded jealously. At last her dreadful secret is revealed. The author's illustrations of Molly Pippin and the varied assortment of bogland animals round out a witty book whose well-built plot will enthrall children 7-9.

A couple of pleasing stories for little girls deal with the question of getting along with other races or religions in cosmopolitan neighborhoods. *It Happened to Hannah*, by Ruth Rounds (Dutton. \$2.50), centers around a little Methodist girl who is out of things in her big new school. Magically, she is accepted by the nicest group of girls in fourth grade when she wears the Star of David locket she has found. As time goes on Hannah discovers the truth of the couplet: "Oh, what a tangled web we weave . . ." Before everything comes out in the open, a rabbi, Mother Cabrini and a ticket to Israel are added to the ingredients of Hannah's dilemma. The truth, and understanding, and good-hearted fun in this story will leave a little deposit of thoughtfulness in the hearts of readers 9-11.

A most appealing little heroine figures in *Angela of Angel Court*, by Elizabeth Rogers (Crowell. \$2). Angela and her widowed mother and her outspoken little sister Maria live in a dirty, run-down tenement. Mama can scarcely manage to keep her devoted family in food and to pay the rent. Hyacinths for the soul are important, nevertheless, and so Angela takes piano lessons. The little girl feels she *must* win the music scholarship, to save her mother the expense of the lessons. Tragically, she sprains her wrist on the dilapidated stairs. The accident has a happy outcome, for it brings the landlord to realize his shortcomings, and he does something truly wonderful for the numerous

tenants of Angel Court. This is a warm little story with excellent human relationships. Several races live in Angel Court, and all have learned to get along together. (It is to a Jewish friend, for instance, that Angela loses the scholarship with a generous heart.) Angela's home life is impregnated with love of God and of family. Church is the most important Sunday event, and prayer rises to the lips at every crisis. Perhaps the style is oversweet but, taken all in all, this book, with its attractive illustrations by Adrienne Adams, is sure to please girls 8-11 without respect to race or background.

*Joel, the Potter's Son*, by Georgiana D. Ceder (Abingdon. \$2), tells the story of a boy of old Cana. Joel was restless and eager for adventure in faraway places. He could not settle down to helping his father. His disobedience led him to Jerusalem for the Passover Feast, and there he met a Boy of Nazareth and His parents. Before he returned home penitent, Joel fell among thieves. Yet his father received him with love and forgiveness. This is the outline of the story; it is filled out with loving detail. The whole appearance of the book is inviting. The paper is excellent and the illustrations by Helen Torrey are appealing and authentic. Surely a story like this will make the gospels come alive for boys 9-11 and for their sisters as well.

The four children of *Half Magic*, by Edward Eager (Harcourt, Brace. \$2.75), have several misadventures before they fathom the puzzle of the coin Jane has found. The trick is to wish for twice what one wants. This involves frantic arithmetic. The children journey in time and space; they become tangled in local mix-ups; and they get their mother and a certain Mr. Smith prominently into the picture before the magic shows signs of wearing off for the current possessors of the amulet. The scene is set, by the way, in the distant nineteen-twenties, at a time when movies were silent. For girls and boys 9-12.

Both girls and boys 10-12 will find something in *The Mystery of the Black Diamonds*, by Phyllis A. Whitney (Westminster. \$2.50). An old prospector's map sets Angie and her brother Mark off on a treasure-hunt in the Colorado mountains. The plotting and the atmosphere are excellent; one feels one is right there, facing actual problems in the rarified mountain air. The characterization is genuinely good and the human relationships are well-handled.

*Bigity Anne*, by Helen F. Daringer (Harcourt, Brace. \$2.50), is the story of a 13-year-old girl who is left alone to care for her younger brothers and sister after she has recklessly dismissed a much-disliked housekeeper during her father's absence in South America. Worries rise up all around Anne. The children are brought to the attention of the law, and they appear before a kindly judge to plead for their continued independence of distant relatives. There is a certain old-fashioned air about the story, though the setting is contemporary. We need books that show children enjoying the everyday things of life, such as

playing in the fields, helping with the housework and getting along with each other. For girls 10-13.

William O. Steele always tells a gripping story. *Winter Danger* (Harcourt, Brace. \$2.25), is no exception. Cajé Amis is only 11 years old and already he has faced hunger and cold and terror in the wilderness with his "woody" father. He is philosophical about it all, though secretly he yearns for the everyday comforts and responsibilities of the settlements. He does get to his uncle's cabin, but not until he has endured a terrible chase and a running fight with hostile Indians. Cajé's season in the settlement turns out to be a winter of starvation for the pioneers. In his misery at being, as he thinks, a burden to his folks, Cajé embarks on a wild plan which takes an unexpected twist. For boys 10-13.

Ceylon is the setting for *Black Lightning*, by Denis Clark (Viking. \$2.50). When this all-black leopard became separated from his mother, the struggle for existence was intensified. Driven by hunger and danger, the beautiful young animal wandered hither and yon over the island. At one time he was captured and sold to a circus. He escaped, and eventually returned to live out his life with his mate and cubs in the place of his birth, which had been made into a game sanctuary. This is memorable reading for ages 10-14.

*The Adventures of Ramón of Bolivia*, by Rev. Albert J. Nevins, M.M. (Dodd, Mead. \$2.75), get under way on the very first page of the book, when Ramón's small brother comes panting with the news of a jaguar's presence nearby. Thrills crowd thick and fast; Father Nevins lacks no power of invention. But why does he make us wait while he interrupts his heroes' crises with geographical and historical and botanical details. Readers 11-14 want to get on with the exciting plot.

Bill Walton loved his life as a high-school student in a town on Long Island. It tore him to pieces to obey his mother's request that he and his little sister go to England after her death to live with their grandmother. In the Yorkshire village, Bill started off on the wrong foot. He earned the dislike of the local youths by standing up for his right to a boat he had salvaged. Things continued to go wrong, and the sea added its encroaching power to the general confusion. It was not until after much heartbreak and danger that Bill found his place. *One Against the Sea*, by Betty M. Bowen (Longmans, Green. \$2.75), is a sombre book for boys 12-16, but it has rich excitement of its own, and the characterization and narration are superior.

*High Road Home*, by William Corbin (Coward-McCann. \$2.75), is the tale of Nico LaFlamme, a young French boy, toughened by privation and embittered by neglect. Nico has just been adopted by an American family. He eludes the guardian who is taking him across the continent to California and goes

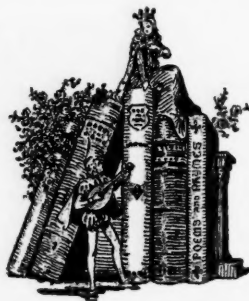
off alone—armed only with a tattered newspaper clipping—to find the father he hopes may still be alive somewhere in the vast expanse of America. Fortunately for Nico he encounters an American youth who exerts a restraining influence on him and at the same time helps and understands the boy. The story pulls no punches; it is mature writing. One point is specially clear: nobody is an island; the world is a place of give and take, and friends turn up in the most unlikely places. For boys 12-16.

Illi Horvath, whose story is told in *A "Blue" for Illi*, by Nancy Hartwell (Holt. \$2.50), has much in common with Nico LaFlamme. She suffered loneliness, privation and downright horror between the time she fled Hungary and the day she was brought as a DP to live with the Enrights and their teen-age daughter Ardis, who is crippled by polio. Illi's pride is her armor, and her ingrained distrust of other people's motives is her weapon. She has to learn to accept her new friends at their own valuation. Fortunately, here in Pennsylvania she finds a link with her happy early childhood. A neighbor has fine horses, such as were bred by her grandfather. Illi is given the opportunity to train one of them. The blue ribbon she wins at the horse show becomes symbolic of the interior and exterior hurdles the girl has surmounted in fitting herself into everyday American life. For girls 12-16.

*The House of the Fifers*, by Rebecca Caudill (Longmans, Green. \$2.75), is another story with a serious theme for teen-age girls. Monica's father sends her to spend the summer at the old homestead in Kentucky, to get her away from her fast high-school crowd. It takes time to soften Monica's resentment and to induce her to make a place for herself in this warm-hearted, hard-working farm family. During this summer of drought, she learns to admire the faith that strengthens her aunt and uncle and their children. By the end of the season she is able to bear a personal shock with some of the courage and strength of her relations.

*Jane Cameron, Schoolmarm*, by Rita G. Brady (Abelard. \$2.50), is a career story teen-age girls will take to their hearts. Jane starts her teaching days in a high school in a small town. She is full of good intentions and makes the usual mistakes. Needless to say, an eligible young man discovers her before the story has got far along. Jane innocently gets herself in a jam, and she is in grave danger of losing her job before she is in a position to give it up voluntarily for marriage. There is good bedrock material about the teaching profession to balance the action.

Among the non-fiction books of the season biographies easily take the lead. For children 8-11 Genevieve Foster has a new volume in her Initial Biography series: *Theodore Roosevelt* (Scribner. \$2.25). The life of one of New York City's greatest citizens is compressed into less than one hundred pages, each one of which adds its own mite to a mounting story of



action and spiritual growth. *Louisa May Alcott: Her Life*, by Catherine O. Peare (Holt, \$2), should give new impetus to *Little Women* and the other Alcott stories. The book is written simply enough for girls 8-10 to enjoy and will give pleasure to girls up to about 12.

*Winged Moccasins*, by Frances J. Farnsworth (Messner, \$2.75), is the beautifully written and inspiring story of Sacajawea. This Indian woman's historic trek with Lewis and Clark was only the high point in a lifetime of hidden achievements that promoted good feeling between her people and the white men. For girls 12-16.

No one who reads *Barnum Presents: General Tom Thumb*, by Alice C. Desmond (Macmillan, \$3), will think of midget Charles Stratton as a freak. The General was a real "man in miniature"—lovable, intelligent, a good actor and an excellent mimic. His world-wide popularity was deserved. Mrs. Desmond has searched out source material. She has talked with people who knew the Stratton family. She writes with the particular affection of a fellow townsman, for she grew up in Tom Thumb's native Bridgeport, Conn. This fine piece of Americana has appeal for both boys and girls 11-16 for it has plenty of action and it includes a delightful love story.

*The First Book of Poetry*, edited by Isabel J. Peterson (Watts, \$1.75), is an enticing selection, chiefly from contemporary sources. Though the poems are simple and easy to read, they are not merely jingles. Outstanding poets are represented; e.g., Frost, Millay, Masfield. Some popular children's poets, such as A. A. Milne, Stevenson, James Tiptott, are included. Here indeed is a book that should not be missed by children 5-10. The text is well laid out and there are many illustrations by Kathleen Elgin.

I dare anyone, any age, to lay down *Animals under the Rainbow*, by Msgr. Aloysius Roche (Sheed & Ward, \$2.75), once he has looked at the table of contents of this book of legends. Which of us could give up the chance to find out who kept *Mosquitoes as Pets*, for instance, or who it was that put *A Sheep in Charge of a Nunnery*, or *How Bees Were Introduced into Ireland*? The style is not particularly childlike, but there is a fascination about it. Probably the youngsters who read this—and it is a foregone conclusion children 10 and over will eat it up—will never notice the erudition beneath the light-hearted writing. The format is somewhat dignified, and the illustrations, though they are full of action and drama, bear out this impression.

It is good to have a little book about our Lady to complete the gleanings of this Marian spring. *The Juggler of Notre Dame*, written and illustrated by Mary Fidelis Todd (Whittlesey, \$2.), is something we have needed for a long time. Here at last is a gay version of the old legend, full of the spirit of medieval France. The full-page illustrations are delightful, except that occasionally the hero appears too girlish. Boys and girls over 8 will love this little story.

### Some Lines For A Nun

(Whose feast day falls in Eastertide)

How fitting that your Feast should be  
When Alleluias raise  
Voices and hearts as mighty towers  
Of upward praise.

Towards Him whose dying ends our death,  
Whose rising now invites  
All to His Father's house, with Him  
To know delights

Past speech to tell. Faith only sings  
Her joyous certainty,  
Blind of herself, yet able through  
His eyes to see.

So let us send our praises there  
Until we shall arrive—  
Learning the speech of Heaven while  
We are alive.

And on this Feast all praises sound  
Most sweetly in His ear,  
Who bends to catch the voice of one  
He holds most dear.

GLORIA STEIN

### Mary Compared To A Mother Bird

This single-hearted Mother is all eyes;  
A circling bird on daylong, nightlong wings  
Yearning above a bone-branched paradise  
Where nests her young among our straw-gold strings.  
Or, shuttling through the wind, she weaves a roof  
Seamless as peace against all wild-flown thieves,  
Then soars above crossed boughs in constant proof  
That all her love lies latched there under leaves.  
Here, now she hovers, now in mid-air floats,  
Dips from the sun's gold dish a sacred fare,  
Then drops the bright bread to the open throats,  
Her song a mild and flowing sanctus where  
She magnifies the tree from leaf to root.  
(Safe swings the nest, sings blessed is the fruit.)

SISTER AGNES, C.S.J.

### May

If this were not your month, my Mother, child  
and Church would be your witness that the days  
are virginal as water; earth is aisled  
with prophecy, and night with filial rays  
of bright apocalyptic stars. But May  
is more: May is the child-created land  
where every wilted, homely daisy spray  
is for a Queen; May is the gold command  
of new encyclicals on not-new truth.  
May is the sound of Introit-jubilee;  
the unfulfilled fulfilled; canon of youth;  
is sleep at last; is joy in transciency.

May hints eternity through blossom screen;  
May is our folded hands in yours, dear Queen.

SISTER MAURA, S.S.N.D.



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20th-century successors—men of world fame such as Leos Janáček or Bohuslav Martinů—are ignored. As to science, Mr. Thomson's silence is complete.

More than one-third of the work is devoted to the political history of the Czechs and Slovaks since 1914, and in this part of the work the author's lack of scholarly attitude is most evident. The social and economic aspect of the story is ignored.

It would seem, for instance, impossible to write a story of the 20th-century United States without mentioning the name of Henry Ford; Mr. Thomson writes of Czechoslovakia without a single allusion to the work of Thomas Bata. His lack of basic information is such that, for example, Zdeněk Nejedlý, a Communist theoretician of long standing, is characterized as a non-party politician. On p. 446 an "anti-Communist bloc" is brought into existence, which in reality has never existed. There did exist, however, after 1945, a Socialist bloc completely dominated by the Communists. There is, worst of all, much bias evident in these pages. Archbishop Beran, an utterly honest Agrarian, is charged with "a shady political past," probably because of his constant opposition to Marxism as well as to nazism. Of the two Czechs who in 1942 executed the Gestapo hangman Heydrich, it is asserted that their identity has not been ascertained, though their names as well as their allegiance to Orel, the Czech Catholic educational association, are generally known.

This regrettable tendency reaches its culminating point in the pages dealing with the dictatorial clique imposed upon Czechoslovakia in 1945 by the victorious Powers. It really requires a brazen pen not to utter a word about the silencing of Milan Hodza, the last democratic Prime Minister of Czechoslovakia. It is equally shocking to find Mr. Thomson characterizing as a simple declaration of a Government plan the coup-d'état of Kosice in 1945, by which not only the Masarykian Constitution, but the entire life work of the first President of Czechoslovakia, a devoted admirer of the United States, were annihilated.

BOHDAN CHUDOBA

#### Passion—and resurrection?

#### RELIGION BEHIND THE IRON CURTAIN

By George N. Shuster. Macmillan. 281p. \$4

Religion is today the last bulwark of human dignity and freedom behind the Iron Curtain. Too many persons

in the West fail to appreciate that fact. Dr. Shuster, president of Hunter College in New York, former Land Commissioner for Bavaria, with a broad knowledge of pre-war and post-war Europe, has set himself to right this misunderstanding.

The Communists have by their own acts implicitly acknowledged where religion stands as a force for humanity. "The Church was from the outset doomed," writes the author, "not only because it professed a spiritual view of life at odds with dialectical materialism, but also because it was an obstacle to the full and unrestricted use of human beings." This theme is

developed with the writer's usual literary skill and persuasiveness, to which is added the prestige of his position as chairman of the U. S. National Commission for Unesco.

The structure of the present volume follows the natural formula adopted in an earlier (1951) book on the same theme by Gary MacEóin. Each country's story deserves to be treated apart for the honor of the nations involved and as a better means of uncovering the basic Communist strategy. The author passes in review the course of events in East Germany, Czechoslovakia, Yugoslavia, Poland, Hungary, Albania, the Baltic States and Ru-

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—\*Ernest Johnson, *N. Y. Times Book Review*

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mania and Bulgaria. Both the Protestant and the Catholic story are told. A separate chapter is devoted to Jewry under Soviet rule.

This study is at once factual and meditative. Long familiarity with these lands has enabled the author to intertwine his own judgments with the bare enunciation of facts. If he criticizes national weaknesses frankly, this is always with respect for the nations under discussion and always with a humility that refrains from presumptuously judging the conduct of those who have cracked under the inhuman burdens laid upon their backs. The long passages devoted to the case of Cardinal Mindszenty add up to a remarkable vindication of this heroic prelate, a vindication that is only strengthened by Dr. Shuster's adverse comments on certain aspects of pre-war Hungarian Catholicism and of the personality of the primate of Hungary. "A brave man, sometimes impetuous, but always zealously mindful of duty and of love, was going by reason of the might of evil into his own Gethsemane." Such is the author's description of the Cardinal on the eve of his arrest.

The chapter on Poland evidently went to press prior to the internment of Cardinal Wyszyński, but the account of the trial of Bishop Kaczmarek serves to bring out the heroic (and relatively successful) struggle of Poland against its oppressors. One cor-

rection may be permitted of the remarks on Czechoslovakia. Though there have been apostates and excommunicated priests and many weaklings, it does not appear that any prelates of episcopal character have incurred excommunication (p. 93), however ambiguous the conduct of some of them may look from the outside.

Thomas Frejka denounced his own father, who was hanged with Slansky (p. 97). Frejka killed himself in a remorseful aftermath. What will be the outcome of the conditions that produce situations like this, so degrading to the human person? Dr. Shuster discounts war as a solution. An end will come eventually, he hopes, "through some profound change of the spirit and a great uprising for freedom." He has done his part in showing religion's role in this rally for freedom.

ROBERT A. GRAHAM

### New Pontiff saint

#### PIUS X: A COUNTRY PRIEST

By Igino Giordani. Translated by Rev. Thomas J. Tobin. Bruce. 201p. \$3.25

The criticism is often made that once a successful television or movie plot has been discovered, a rush ensues to copy that plot again and again. Something of the same situation seems to occur in the field of Catholic spiritual

reading: the subjects get "bunched." One priest's autobiography was successful, and within three years a whole series of such books has followed. This happened again in the case of Fatima and of Mother Cabrini, and now it seems to be happening with regard to Blessed Pius X.

The pity of the situation is that when good books on the same subject follow each other too closely, through no fault of their own they stand the likelihood of being passed by without proper notice. And such a fate is by no means deserved by Igino Giordani's present book.

*Pius X: A Country Priest* repeats the relatively well-known events in the life of Joseph Sarto, faithfully preserving an attitude towards its subject that is both sympathetic and dispassionate. However, it has a special characteristic of revealing details of the Italian scene which a writer of another nation might perhaps not catch.

Giordani's treatment should have no difficulty in pleasing his readers. His emphasis seems to lie on what might be without disrespect called the Horatio Alger aspects of Blessed Pius' life. The country boy becomes a country curate; then rises to pastor, chancellor, bishop, patriarch, cardinal, pope! And then, once the pontificate begins, it is not easy to single out the most important event.

Without a doubt the action that has been most popularized was Blessed Pius' restoration of the custom of frequent and early Communion. But one might also plead top rank for the decision to begin codifying canon law; the struggle against the Modernist heresy; the work to purify sacred music; or Pius' firm stand against the anticlerical governments of his day.

The translation has been made very smoothly. One does not realize that the author's thoughts were first rendered in an alien tongue.

FRANCIS L. FILAS, S.J.

#### THE HOLY FOOT

By Robert Romanis. Dutton. 224p. \$3

When old Biagio dug up the foot of St. Stephen centuries ago in the little mountainous village of St. Antonio, 1,000 feet above the Mediterranean, 100 miles south of Rome, the recovery of the relic brought many problems to the inhabitants. All this gives the author a rare opportunity to discuss miracles and their effect upon people, to show those who believe in contrast to Giacomino, the Franciscan friar, who had been in Sicily with the Holy Roman Emperor and who felt it his duty to warn the

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by REV. GERALD ELLARD, S.J.

On Jan. 6, 1953, Pope Pius XII issued the historic decree *Christus Dominus*, permitting Bishops to introduce evening Masses, and altering the legislation on the Eucharistic fast.

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- a listing of the most notable Evening Mass celebrations during the first year after *Christus Dominus*
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This reviewer was enchanted by the  
description of St. Antonio and how  
its hard-working peasants wrested  
their bit of soil inch by inch from the  
mountainside to which their village  
clung so precariously. The author has  
carried the element of suspense  
throughout the entire novel, from the  
finding of the foot to the coming of  
the bishop who was to decide upon  
its authenticity as well as the authen-  
ticity of the miracle alleged to have  
taken place immediately after its re-  
covery. There is an amusing account  
of the "coming boom" in the village  
itself which expected pilgrims to ar-  
rive from all parts of the world, bring-  
ing prosperity, fortune and progress  
in a material sense.

But it is the final chapters of the  
book that leave us with an invaluable  
message. The confrontation of Gia-  
comino, the Franciscan friar, and the  
wise bishop is indeed a lesson in hu-  
mility which will not soon be for-  
gotten by the reader. Even though  
the foot may not have been an authen-  
tic relic, a miracle did take place in  
St. Antonio, under unexpected cir-  
cumstances.

The author is a surgeon and the  
son of a surgeon, and thus another link  
in the scientific-religious tradition  
evidenced by the late Alexis Carrel  
and Lecomte de Noüy.

PIERRE COURTINES

#### **CREDO: A Practical Guide to the Catholic Faith**

By Martin Harrison, O.P. Regnery.  
369p. \$4.50

The potential demand for books on  
lay spirituality is unlimited. But what  
is the actual demand? The college  
student is usually overwhelmed with  
reading lists of "good Catholic" books,  
and besides is pressed for time, or so  
he says. Young couples raising a fam-  
ily have no large place in the budget  
for books—at least not for all the  
books recommended to them. But I  
think Fr. Harrison's book is worth the  
investment. It consists of 76 essays,  
five to six pages in length, and covers  
a wide variety of subjects: dogmatic,  
moral and ascetical. Thus it will serve  
well for a daily five to ten minutes of  
religious reading.

Perhaps the publishers found dif-  
ficulty, as I did, in describing the  
nature of the book in a few words. It  
first appeared in England (1947) as  
*The Everyday Catholic*. In this first  
American edition it is called *A Prac-  
tical Guide to the Catholic Faith*.  
Some of the essays are doctrinal. I  
like the way the author takes a diffi-  
cult subject, like original sin, the Trin-

ity, grace, and in the space of a few  
pages gives not only a solid but a  
readable explanation of it. It is solid,  
because inspired by his reading of St.  
Thomas. It is readable because, I am  
sure, he has preached it many times.

Many of the essays are devoted to  
the virtues, such as prudence, love of  
our neighbor, cheerfulness, or to vices,  
such as revenge, prejudice, daily  
faults, all of them illumined with the  
wisdom of faith and experience. The  
author is described in the foreword  
as a pastor of souls, and one feels in-  
deed that these essays are the mature  
fruit of a sure learning joined with a  
long experience in dealing with souls.  
Priests will find here excellent matter  
for sermons and conferences.

BERNARD J. MURRAY, S.J.

#### **CHARLES PÉGUY**

By Yvonne Servais. Newman. 401p.  
\$5.25

In this excellent new study of Charles  
Péguy and of "his pursuit of salva-  
tion," Miss Servais underlines in this  
great French poet's character his con-  
stant and unqualified love of man. It  
was this love which first took Péguy  
away from the Church and made him  
for a time a lash in the hands of the  
French Socialist party. Miss Servais  
points out how in his sometimes un-  
conscious "pursuit of salvation," Péguy  
began to realize that man could  
achieve real peace and real freedom  
only through God and the Church;  
that a revolution meant nothing unless,  
along with political and economic  
change, it brought about an improve-  
ment in man's character.

This attitude made him ultimately  
break with Lucien Herr, Jean Jaures  
and Léon Blum, Socialist leaders  
whose strictly materialistic aims and  
methods he could no longer stomach.  
He argued ultimately that man's best  
hope, politically, economically and  
morally, lay simply in an intelligent  
understanding of the catechism.

Further, Miss Servais reminds us,  
Péguy, even in the most fervent mo-  
ments of his socialistic enthusiasm, was  
fundamentally and constantly a mys-  
tic. During his most active revolution-  
ary days, he was considering and even  
writing his long, powerful drama in  
verse about Joan of Arc, whose mili-  
tant faith and sainthood he held up to  
France as a means of material and  
moral salvation.

Miss Servais gives a painstaking,  
discerning and highly readable an-  
alysis of all of Péguy's poetry, of his  
famous *Cahiers* and of his tense, full  
life in order to bring into focus this  
great modern French poet's spiritual  
pilgrimage back to the Church.

EDWIN MORGAN



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## THE WORD

"When He had said this, they saw Him lifted up, and a cloud caught Him away from their sight" (Acts 1:9; Sunday within the octave of the Ascension).

Once in all history the divine Son of God visibly and openly visited our earth and our kind, walking for a time among us plain men in the form of a very plain man—speaking and eating and sleeping and laboring and suffering, then dying, finally rising gloriously from the grave. In all this, God's Son was, as He repeatedly declared, fulfilling a command and performing an errand.

The time came when the task of the Incarnate Word was completed. Nothing remained to keep Him visibly upon this earth. One day, then, Christ our Lord in the body of His flesh left the company of men: He returned to His Father. He ascended into heaven.

In an unforgettable picture St. Luke portrays the disciples of our Lord standing on Mount Olivet and straining their eyes at the heavens which had received Him who meant everything to them. The scene is not only memorable, but strictly understandable. Even in the splendor and exultation of His final triumph, the friends of our Saviour must have felt a real pang of longing as they realized that now and for the rest of their days they would see Jesus no more.

Small wonder that they stood and gaped at the blue-and-white skies until a couple of sympathetic but highly practical angels briskly roused them from their misty-eyed reverie.

As the liturgical year brings round once more the time and memory of our blessed Saviour's Ascension, we who have seen the Incarnate Word only in our mind's eye find ourselves very much in a mood to stand and stare heavenwards. There is no denying that it would have been a glorious thing to have seen with these eager eyes of ours the divine Son of Mary

BOHDAN CHUDOBA is the author of *The Meaning of Civilization*.

REV. FRANCIS L. FILAS, S.J., has written, among other studies, one of St. Joseph, *Man nearest to Christ*.

PIERRE COURTINES teaches Romance languages at Queen's College, Brooklyn.

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when He walked our earth. Beyond question, it would be a wondrous thing if today we could just look about us and somehow catch sight of Jesus.

As a matter of fact and not of fiction or pretty poetry, we can do just that. We can see Christ among us if we have a sharp eye in our head and a strong faith in our heart.

Difficult as this truth is to realize and retain, the Church is Christ. Granted there is a solid difference between the physical body and the mystical body of our Lord, yet *What Jesus Christ was yesterday, and is today, He remains forever.* Constant is the temptation for Catholics to see in the Catholic Church only that which, apparently, certain Protestants see: another religious organization, a movement, a regime, or a very determined agency whose chief functions are to raise the birth-rate, keep people from seeing the more exciting motion-pictures, and bring back Bingo.

The Catholic Church, we must patiently insist, is neither a lobby nor a business nor a pressure-group. It is Christ. It may be Christ mystical, but it certainly is Christ visible. It is the

Son of God standing athwart the world in His ever-new body.

There is yet another way in which the beloved Son of Mary may be seen in the dull and monotonous world of every day. Unfortunately, it probably requires even stronger supernatural faith to recognize our Lord in this second contemporary epiphany than to see Him in the Church. Every day you may see Christ Jesus, He sits beside you in the bus, hangs on the next strap in the subway, occupies the adjoining desk in your office. He calls you on the phone and sometimes shines your shoes and regularly delivers the milk and the paper.

Don't be surprised if Christ's skin is sometimes black, or if He is not always as polite and as likable as you might expect. He thought you wouldn't mind a few faults in Him provided you could just have Him around.

Remember how He explained this whole matter while He was living here on earth? *Believe Me, when you did it to one of the least of My brethren here, you did it to Me.*

VINCENT P. MCCORRY, S.J.

## THEATRE

THE SEA GULL, by Anton Chekov, closes the season at the Phoenix, the most unique experimental theatre in your observer's memory. T. Edward Hambleton and Norris Houghton, managers of the Phoenix and producers of the current and preceding productions, have not introduced any fancy theory of drama or ultramodern style of acting. Nor have they fiddled around with rococo methods of staging or lighting, attempting to make an ancient art look new. What they intended to do—but perhaps it is better to let them speak for themselves.

Their prospectus says:

In bringing this new theatre into being, we are prompted by a conviction that some release must be found for actors, directors, playwrights and designers from the pressures forced on them by the hit-or-flop pattern of Broadway, a pattern that too often has limited their freedom to create.

We seek here also to provide for the public a playhouse within the means of everyone, wherein you may see such new and old plays as are not likely to be produced elsewhere because of these same pressures.

It can be fairly said that the managers of the Phoenix have lived up to

their promise. Though competing with a Broadway season more brilliant than most, the Phoenix has made a challenging, probably a distinguished, contribution to the New York theatre.

One of their offerings was a sparkling production of *Coriolanus*, a play that had not been professionally produced in New York in forty years. *The Sea Gull*, closing the season at the Phoenix, is produced on the commercial stage almost as rarely as *Coriolanus*. Theatregoers who were growing old without ever seeing either of those plays are grateful to the managers of the Phoenix for giving them an opportunity to see both.

Your reviewer, while appreciating the importance of Chekov as a dramatist, is not an enthusiastic admirer of his plays, though the works of a first-rate dramatist must by the nature of the art reflect the spirit of the age in which he lives.

Chekov lived in a society that was slowly crumbling from moral rot, and *The Sea Gull* is a reflection of its decay. The principal characters are members of the petty nobility and intelligentsia, all of them sick with unrequited love or other frustrations, seeking relief in eroticism, alcohol and suicide.

Montgomery Clift and Judith Evelyn are featured in the Phoenix production, along with Will Geer, Maureen Stapleton and Sam Jaffe. In the many fine performances contributed by so many experienced actors it is difficult to attempt selections for special mention. Mr. Clift offers a sen-

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CATALOG:

Camp Tegawitha, Box A,  
Tobyhanna, Pa.

sitive performance as a callow young man without courage. Miss Evelyn submits a deft portrayal of his callous mother, who values nothing but her reputation as an actress, her hoarded rubles and her illicit lover. Miss Stapleton is a pathetic picture of a peasant girl who marries one man while she loves another, and takes to drink to stave off remorse. Will Geer's performance is as sturdy as the peasant character he represents.

Norris Houghton directed the production, while settings and costumes were designed by Duane McKinney and Alvin Colt. They have provided the pace, background and atmosphere that save a drama of decadence from turning morbid.

THEOPHILUS LEWIS

## FILMS

THREE COINS IN THE FOUNTAIN, made entirely in Italy in CinemaScope and a color process called DeLuxe, is a convincing demonstration of the superiority of the Anamorphic lens in photographing far-off places. Spread out across the wide screen, the film's shots of Rome and its environs (and a side trip to Venice, complete with some unique aerial views) are incredibly lovely and furnish an almost irresistible temptation to grab the next transatlantic boat.

Besides being a persuasive travel brochure, *Three Coins in the Fountain* is, conventionally and less successfully, a romantic comedy-drama in triplicate. Three American girls (Dorothy McGuire, Jean Peters, Maggie McNamara) work as secretaries in Rome. They are painfully aware that for girls in their situation the city is far from ideal husband-hunting territory. Nevertheless they manage to get their men, who are, respectively, an aging expatriate American novelist (Clifton Webb), a poor but ambitious Italian law student (Rossano Brazzi) and a Roman nobleman (Louis Jordan).

The screen play, taken from a novel by John H. Secondari, is the work of John Patrick, who has just won himself a Pulitzer Prize for playwriting (*The Teahouse of the August Moon*). Some of it, notably the scenes between novelist Webb and Dorothy McGuire, the secretary who has loved him silently for fifteen years, is done with a charm and perception that goes a little deeper than professional slick writing. And Jean Negulesco's direction, especially in dealing with the

Italian bit players, sometimes achieves a spontaneity that rises above mechanical expertness. But in general, for *adults* the movie looks like filmed woman's magazine fiction: contrived, superficial and rather cheap in some of its concepts. The scenery, however, is unequivocally marvelous.

(20th Century-Fox)

ALWAYS A BRIDE is an amiable, second-string British comedy for *adults*. The subject is the operations of confidence men, and the main focus is on the activities of a likable old swindler (Ronald Squire) and his daughter and unwilling accomplice (Peggy Cummins). They work their way quite profitably across the Riviera, collaborating on "the deserted and embezzled bride" routine.

In the style of its distinguished predecessor, *The Lavender Hill Mob*, the picture makes some wryly inverted observations on human perversity from the lawbreakers' point of view. For example, the hero (Terence Morgan), who finally succeeds in rescuing the girl from her life of crime, is a British Treasury agent, who is a social outcast in the Monte Carlo hotels. He has been assigned to investigating currency violations, of which most of the English hotel guests are obviously guilty.

In the film's best ironical twist, the confidence gang bring off an enormously complicated scheme to sell a hotel (which of course they don't own) to a rich and offensive British tax-dodger (James Hayter), only to find that he has paid them in counterfeit money.

(Universal-International)

THE MIAMI STORY is another in a long line of cops-and-robbers melodramas having to do with the breaking-up of another in a long line of crime syndicates. The location of this particular one should be obvious from the title (the picture was shot in its Florida resort locale). There has been considerable gossip-column comment to the effect that the resemblance of certain of the film's characters to actual persons, living or dead, is far from coincidental.

The story is of a reformed mobster (Barry Sullivan), with more inside information and a wider choice of methods than are available to the official arm of the law, who spearheads a police and civic-reform drive to smoke out an entrenched vice and gambling baron (Luther Adler). Unfortunately, it resembles synthetic, even if competent, movie melodramatics more than it does the tedious and complex business of real-life crime detection.

(Columbia)

MOIRA WALSH



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## CORRESPONDENCE

### Lebanon not Moslem

EDITOR: I have read O. M. Marashian's article, "Moslem world at the Crossroads," in the April 3 *AMERICA*, and was surprised to find my country, Lebanon, included in the Moslem world. Though Lebanon is a Near Eastern and an Arabic-speaking nation, it is by no means to be considered a Moslem country. Moreover, its very history since Islam, and perhaps its survival as a distinct entity in the Near and Middle East, cannot be explained except by the fact that it is *not* a Moslem nation, though it includes two important Moslem communities (Shiites and Sunnites).

The President of Lebanon, Camille Sham'un, is a Catholic. At least since 1788, Lebanon has always had a Christian—and, except for one President, a Catholic—as its head. Catholics are relatively the most numerous and the most influential religious group in the country.

The position of Lebanon in the Near and Middle East and in the Arabic-speaking world is very special. In the midst of this area—which includes countries predominantly Greek-Orthodox (Greece, Cyprus), Monophysite (Ethiopia), Jewish (Israel), Zaydite (Yemen), Shiite (Iraq, Persia), Sunnite (Turkey, Egypt, Syria, Jordan, Saudi Arabia, Sudan, Afghanistan, etc.)—Lebanon is distinguished by its Catholic character and its exceptional links with the West. . . .

GABRIEL MALIK, S.J.

Heythrop College  
Oxon., England

### Critic criticized

EDITOR: May I point out respectfully to Victor M. Hamm, who reviewed *Aubrey de Vere: Victorian Observer* in your May 1 issue, that he has taken Sr. M. Paraclita to task for failing to do what she had no intention of doing: viz., engaging in an extensive critique of the writings of Aubrey de Vere. On page 4 of the "Introduction" to the book appears this explicit statement:

This book is not a biography . . . Its purpose is to allow de Vere's life and works, but especially his fruitful relationships, to illuminate further the fascinating and complex intellectual movements of his time.

Rather obliquely does Dr. Hamm admit in the second paragraph of his review that Sr. Paraclita has fulfilled her purpose of stressing Aubrey de Vere's

"fruitful relationships" rather than giving us his biography or evaluating his literary output.

Among the "interesting facts" which the book recounts, its reviewer finds worthy of special mention "the remarkable influence he [de Vere] exerted on the poets he knew . . . including Tennyson, Patmore and Alice Meynell." In fact Dr. Hamm feels constrained to conclude that "As Sr. Paraclita demonstrates, it was his friendships that were the really creative work of the man" (emphasis added). SISTER M. IGNATIUS

Brooklyn, N. Y.

### Malaise of scientists

EDITOR: In discussing the "Drama in the laboratory" (*AM.* 5/1), Fr. Davis looses some provocative shafts that need discussion rather than endorsement.

Dr. Kubie should indeed be hesitant in concluding that social isolation, lack of self-knowledge and financial worries will scar the scientific profession that spearheads our technical advances. He gives the impression of a man earnestly trying to bolster a prior conclusion. In the process, individual human integrity hardly receives its proper due.

Fr. Davis at least takes a broader view and questions cultural and educational influences at work on all classes of harried humans today. He might have questioned even more pointedly the acquisitive aspects of our society that exact a heavy sacrifice of ideal to expediency.

JOHN O. BEHRENS

Milwaukee, Wis.

### Bouquets for poets

EDITOR: I was much impressed by the poem "Golgotha," by James F. Cotter, in your April 10 issue and would like to see more of his work. So much "religious" poetry is nearly drivel that it is hope-inspiring to read something out of the ordinary.

BARBARA MADDUX

London, England

EDITOR: A whole round of cheers for Gloria Stein.

Her poem, "The Hail Mary" (*AM.* 4/24), like Magdalen's alabaster vase of precious ointment, fills the house with fragrance. It should be put in leaflet form so that rosary lovers may easily learn it by heart.

MARISON UNDERWOOD

St. Ignatius, Mont.